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VIA CRUCIS;

OR,

THE HOLY WAY OF THE CROSS.

CONTAINING

A NOVENA FOR THE PASSION OF OUR LORD,

A Devout Method

FOR PERFORMING THE STATIONS OF THE CROSS,

PRAYERS AT MASS, &c.

WITH

CONCISE INSTRUCTIONS ON THE SCAPULAR,

AND

THE NOVENA OF ST. FRANCIS XAVERIUS.

&c. &c. &c.

Compiled for the Congregation of

ST. PATRICK'S CHURCH.

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PREFACE.

AMONG the practices of devotion that have been instituted in honor and in remembrance of the passion of our Divine Redeemer, that termed *The Way of the Cross* deservedly holds the first place.

The Way of the Cross, properly speaking, is that which was marked out by Jesus Christ as He carried His Cross from Pilate's house to Mount Calvary, where he consummated the grand work of man's redemption by His death. That holy way, sanctified by the blood of an Incarnate God, became early an object of great devotion among Christians. After the death of her Divine Son, the Blessed Virgin herself, according to an ancient tradition, made it a frequent practice to visit the principal places in and about the city of Jerusalem, which had been honored with the presence, and, in many instances, marked by the blood of the Redeemer of mankind during the various stages of his passion. In all subsequent ages, with but little occasional interruption in consequence of

the difficulties and disasters of the times, great numbers of Christians continued to resort to the Holy Land, in order to excite and nourish their piety by visiting that sainted portion of the earth, where both the justice and the mercy of the Almighty had been so signally manifested in the sufferings and death of His Divine Son. It was not, however, till the year 1412, that the *Franciscans*, who had then the principal charge of the holy places, regularly established in Jerusalem the fourteen stations of the *Way of the Cross*,, in the order in which they are followed at this day. The Sovereign Pontiffs did not fail to favor a devotion so solid and so congenial to the true spirit of Christianity; they opened in its favor all the treasures of the Church, and granted, more particularly since that period, special indulgences to all those, who would devoutly visit those venerable places, where Christ suffered and died for us. But, as the great body of Christians are unable to undertake that holy pilgrimage, and thus would be absolutely excluded from participating in the graces annexed to it, several Popes have expressly approved of the erection of representations of *the Way of the Cross* of Jerusalem; to the devout visitation of which they have

attached the same spiritual favors, as can be obtained by those, whose circumstances and situation permit them the privilege of practising this form of devotion in the Holy City itself. Thus was it, that *the Way of the Cross*, as these representations are now universally termed, was solemnly erected by order of Benedict XIV. in the Coliseum at Rome; which as a place of devotion, has ever since continued to attract crowds of the Faithful. The venerable Benedict Labre, who died at Rome in the odour of sanctity in April, 1783, used to spend whole days and nights in that place, visiting the holy stations of our Saviour's passion therein represented, and lost as it were in the contemplation of that greatest of mysteries—A GOD, INCARNATE, SUFFERING AND DYING FOR THE SALVATION OF HIS OWN CREATURES. The successors of Benedict XIV. seem to have vied with him, in their zeal for promoting the Devotion of the *Way of the Cross* in all portions of of the Church. They were fully satisfied that nothing more edifying, nothing more salutary and affecting could be proposed to Christians, than the mystery of the Cross: that the passion of our Blessed Redeemer had ever been an object of peculiar devotion to the faithful servants of God, and the most constant theme

of their pious meditations: that the Cross of Christ was the great book, wherein they read all the maxims of the gospel, written in characters truly divine. Speaking on this very subject, the same illustrious Pontiff, Benedict XIV remarks that the practice of meditating on the passion and death of our adorable Saviour is most useful to all—to sinners, to secure for them the grace of repentance and a sincere conversion—to the tepid, to excite them anew to fervor and fidelity to God—to the just, to urge them on to make additional efforts in the path of virtue and true religion.—Hence it is, that all Christians should be induced to nourish in their breasts a tender devotion towards their crucified Redeemer; and there are certainly few practices better calculated to excite them to this, than the one of which we now speak.

There are several conditions absolutely requisite, in order to obtain the indulgences attached to this Devotion. The first is that the *Way of the Cross* should be regularly established and according to the prescribed formalities.*

* To the Priests of the Franciscan Order a particular privilege has been granted by Rome

2. That the Fourteen Stations be visited in regular order.†

for the erection of the *Way of the Cross*—a privilege, however, not to be exercised out of their own communities, unless with the express approbation of the Ordinary. In the absence of a Priest of this Order a special Indult from the Pope is necessary. Pastors, desirous of establishing this salutary devotion among their people, should, in all cases be careful to apply to the proper authority, in order to obtain the necessary permission, and to learn what are the various requisitions and the ceremonies prescribed for its due erection. Otherwise, if the erection be made without the proper formalities, though the devotion of the faithful may be excited and increased, yet will they be deprived of the numerous indulgences attached to this holy exercise.

† In performing this exercise, it is generally necessary, in order to secure the Indulgences annexed, that we should pass from station to station in regular order, placing ourselves on our knees in prayer before each one. When the devotion is publicly performed, and the crowd is too great to permit this course to be pursued, then it is sufficient, that the clergyman, or other person, who superintends the devotion should make the visitation of the stations alone, or with a few attendants, the congregation rising with him after each station, and following

3. That we meditate at each Station, for at least some moments, on the circumstance of our Saviour's passion commemorated therein in order to excite in our hearts some pious affections of contrition for sin, and compassion and love for our blessed Redeemer suffering and dying for us.‡

4. We should conclude by reciting the *Lord's Prayer*, the *Angelical Salutation* and the *Doxology—Glory be to the Father, &c.* six times, for the intention of the Church. Besides these conditions, there is another still more

him to the next simply with their eyes, if convenient. Should it be thought necessary, the devotion can be divided, provided it be all performed on the same day. Those whose time and circumstances will permit, can perform it as often as they think proper the same day, and each time they will obtain the same Indulgences. It is recommended that on all occasions, when going through this exercise, we should have a particular intention to obtain relief for the suffering souls in purgatory.

‡ The Church itself has not prescribed any set form of prayers for this devotion, with the exception perhaps of the closing prayers as mentioned in No. 4. Those who prefer it, are at liberty to follow their own private meditations before each station.

essentially requisite for obtaining any indulgence whatever; which is to be in the state of grace. Nevertheless, as any work of religion or any act of virtue may be profitably performed even by sinners, who may thereby dispose themselves for a true conversion; so the devotion of the *Way of the Cross* may be practised with great advantage and fruit even by those, who are conscious of being in the state of deadly sin, from which, however, they desire and are endeavouring to be delivered. They will certainly find in the consideration of our Lord's passion the most powerful inducements to repentance. And there have been indeed, as is declared by those who have written on this subject, instances of most inveterate and habitual sinners, who have been entirely changed and perfectly converted by devoutly going through this pious exercise.

TO THE GREATER GLORY OF GOD

AND

THE SALVATION OF SOULS.

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NOVENA

IN HONOUR OF

THE PASSION OF CHRIST.

ON THE VARIOUS CIRCUMSTANCES OF OUR LORD'S PASSION.

FIRST DAY.

WHO is it that suffers.

The Lamb without spot; *who did no sin, neither was guile found in his mouth.* 1 Pet. ii. 22. The Holy of Holies, to whom the spirit was given without measure; whom his very crucifiers acknowledged to be a just man, and the Son of God, when they said with compunction, (Matt. xxvii. 54.) *Indeed, this was the Son of God;* and (Luke xxiii. 47.) *Indeed, this was a just man.*

He suffers, who had entirely spent himself in doing good to others; *who went about doing*

good, and healing all that were oppressed by the devil. Acts x, 38. So far, therefore, from deserving such punishment, he merited all obedience and love. Whence he complains,) Ps. xxxiv. 12.) *They repaid me evil for good.*

He that suffers, is the great Lover of Mankind, who became all things for us—our Father—our Master—our Physician—our Redeemer—our Shepherd—our Creator—our Beatifier—the Spouse of our Souls.

A son should feel for the murder of his father, and a spouse for the suffering of her bridegroom. How much more should I not feel for the sufferings and death of Christ, who even before his Passion insinuated himself into our inmost heart, by a wonderful sacrament; in order, that we in return might feel his sufferings, as if they were our own!

[NOTE.—At the close of this Meditation the Litany of the Passion, or any other form of prayer to our suffering Lord may be recited, according to each person's devotion and leisure.]

SECOND DAY.

What does he suffer?

His sufferings may be comprised under two

heads—his external suffering, which our Lord himself called *a Baptism*, and his internal, which he denominated *a Chalice.*

With regard to the former, he suffered all kind of torment. In external things; because he was stripped of his very garments, which were divided amongst them by his executioners and he was crucified naked, and in public. In his honour; every kind of contumely was offered him. In his reputation; he was traduced in divers ways. In his virtue; he was looked upon as *a Samaritan,* as one *possesed by a devil,* as *a seducer, a glutton and a winedrinker,* (John vii. 20. viii. 48.; Matt. xi. 19. xxvii. 63.) a blasphemer and a reprobate. In his wisdom; he was considered illiterate, as *one become mad,* and a fool. Mark iii. 21. In his miracles; he was treated as an impostor, a magician, and one who worked through Beelzebub. Luke xi. 15. In his body; he endured torments, which in themselves were the greatest of all, and which were heightened by the delicacy of his frame. In his friends; because he was either deserted by them in the hour of distress, or because he suffered on account of what they endured, and especially his blessed Mother.

Let us consider how he suffered in each of his senses.

His eyes were tormented in beholding the actions and gestures of those who mocked and derided him; also, in seeing the tears of those who loved him. His eyes were also disfigured with spittle, blinded with the blood which streamed down from his head, and worn out of their sockets by his own tears.

His ears were horrified by listening to the blasphemies, the false testimony, and the unworthy accusations which were made against him.

His smell was offended by the fetid odour of Calvary, the place of skulls and death.

His taste suffered from the burning thirst, and from the vinegar and gall that were offered him to drink.

His touch suffered, for he was tormented in all his members—also, by the scourges, the thorns and the nails.

We may also reckon over the principal parts of his body, and consider the peculiar torment which he endured in each; so that, it is true of Christ, *From the sole of his foot, even to his head, there is no soundness in him.* Isaias i. 6.

His interior sufferings were of the greatest degree, as we may infer from his dreadful agony, his sweat of blood, and his sorrow even unto death.

THIRD DAY.

From whom does he suffer?

From men of every degree; high and low, rich and poor, lay and clerical, Jews and idolators; from those on whom he had conferred many benefits during the course of his public ministry.

All these were excited against him by various motives. Some could not bear to be reproved by him for their vices; others dreaded the power of Cæsar; others were hurried along by a blind religious zeal.

The persecutors of Christ were urged on by the powers of darkness, by the very devils themselves. For, *the devil put it into the heart of Judas to betray him*, John xiii. 2. And Christ himself when apprehended said; *This is your hour, and the power of darkness.* Luke xxii. 53. Neither was our Lord delivered up to the

power of Satan, on the same terms as Job; for the Devil was commanded *to spare his life*, (Job ii. 6.) but for Christ no exception is made.

The sufferings of Christ were also increased from his knowledge of the hearts of his tormentors. He knew the demoniac rage with which they thirsted for his blood to be such, that the greatness and malignity of their hatred exceeded even the punishments which they inflicted.

FOURTH DAY.

For whom does he suffer?

For all mankind, without exception: to restore to God the honour of which he was robbed; to appease his wrath, justly excited against men; to procure grace, and the necessary means of external salvation for them: to open to them the gates of heaven, and purchase for them the glory of endless beatitude.

An infinite ransom was required for this great work; because the sins of men were innumerable, their malice was infinite, as the Majesty of God whom they offended was infinite.

And although on account of the infinite

dignity of the sufferer, one drop of blood would have sufficed, yet he was pleased to pour it out to the last drop, that his redemption might be plentiful and superabundant; and that, as St. Bernard says (Serm. 3 de Nativ.) from the greatness of the remedy, I might be able to estimate the magnitude of my danger.

Moreover, as the whole of man was wounded, so he wished to suffer in every thing, that he might apply a suitable remedy to each of our vices; his nakedness to our cupidity, his ignominies to our pride, &c.

He suffers for his enemies; even for his very murderers, that he might obtain for them, from God, the pardon of their Deicide; and thus he prayed for them to his Father on the cross; nay, he excused them, and said, that *they knew not what they did.*

He suffered for all mankind in such a manner as to offer up his torments to his Father, for each. He, therefore, applied them to me in particular, and I can say with St. Paul, *He that loved me, and delivered himself for me.* Galat. ii. 20.

FIFTH DAY.

With what sentiments did he suffer ?

With those of the most ardent love, of which St. Paul writes, *That you may be able to comprehend what is the breadth and length, and height and depth; to know also the charity of Christ, which surpasseth all knowledge.* Ephes. iii. 18. 10.

The proofs of this affection are, that he ardently desired to suffer for us. *I have,* said he, *a baptism, wherein I must be baptized, and O how I am straitened until it be accomplished!* (Luke xii. 50.); that he embraced his sufferings when they drew nigh, whereas, there are many who profess a desire of suffering, but flee from it when it approaches—that he was prepared to suffer even much more than his most cruel and most wicked enemies could invent or inflict. *He was offered, because he himself willed it.* Isai.

SIXTH DAY.

What virtues did he exhibit in his Passion ?

He particularly wished to display all virtues, He came on earth as the master, teacher and model of virtues, and thus, at the end of his life, he was desirous of giving, as if in a compendium, a specimen of all. He merited those virtues, for us by his Passion ; it was, therefore meet, that by the very acts of those virtues he should merit them for us.

Many of his virtues were before obscured ; they are now brought forward and openly displayed, as if he were leaving them to us as his last will, according to what he said of charity, *This is my commandment.*

He exercised those heroic acts, the practices of which he terms blessed—poverty of spirit, even to his garments, for he hangs naked ; and humility, which is nearly allied to poverty, being made *the reproach of men, and the outcast of the people.* Ps. xxi. 7. Meekness ; *who, when he was reviled, did not revile, when he suffered, he threatened not, but delivered himself to him that judged him unjustly.* 1 Pet. ii. 20. And, *he was led like a sheep to the slaughter, and as a lamb before his shearers, he opened not his mouth,* Isai. i. iii. 7. He mourned, when *with a strong cry and tears, he offered up*

prayers and supplications on the cross. Heb. v. 7. Nay, his whole body perspired blood, through the greatness of his grief.

He thirsted after justice, and of purchasing, even with his life, true justice for us, saying, *I thirst.* He was so merciful, that he delivered himself entirely up to relieve our miseries, which excited the compassion of his tender heart. He was clean of heart, and therefore, his sacrifice was most pleasing to his Father. *For it was fitting we should have such a high-priest, holy, innocent, undefiled, separated from sinners.* Heb. vii. 26. He was a peace-maker, because by his death he reconciled us to God. *But now in Christ Jesus, you who sometimes were afar off, are made nigh by the Blood of Christ. For he is our peace, who hath made both one.* Ephes. ii. 13. 14. In fine, he suffered for *justice sake;* and all those things which he foretold his disciples would suffer, he himself endured in the highest degree. *When men shall revile you and persecute you, and speak all that is evil against you, untruly, for my sake, &c.* Matt. v. 11.

His obedience is to be specially considered from the words of the Apostle, *He humbled*

himself, being made obedient unto death. Phil. ii. 8.

This obedience was in a most difficult matter. It was most entire: *Jesus knowing, that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst,* (John xiv. 38.) that the punishment of his drinking vinegar should be executed.

His obedience was most prompt. *I do not resist, I have not gone back. I have given my body to the strikers, and my cheek to them that plucked them. I have not turned away my face from them that rebuked me, and spit upon me,* (Isaias 1. 56.) from whence, we may perceive, likewise, that his obedience was most humble. It was an obedience constant unto death, and an obedience of love. *That the world may know that I love the Father, and as the Father hath given me commandment, so I do.* John xiv. 13.

SEVENTH DAY.

What journies or stations did Christ make in his Passion? When, where, and in what circumstances did he suffer?

His journies or stations, were seven.

1. From the chamber of the last supper he went into the garden, where he was sorrowful, prayed and sweated drops of blood.

2. From Gethsemane, where he was apprehended, he went to Annas.

3. From Annas to Caiphas.

4. From Caiphas to Pilate's hall.

5. From thence to the palace of Herod.

6. From Herod back to Pilate.

7. From thence, after his condemnation, to Mount Calvary.

With regard to each of these, we may form various considerations, such as, on the Person and Dignity of the Sufferer, his interior feelings, his steps, his words, &c., his attendants, the people by whom he was surrounded, the places to which he was led.

He suffered in the flower of his age, [illegible] bloom of youth, at the festival of the [illegible], when there was a great concourse of the Jewish people, in the royal city and metropolis of the [illegible].

He suffered on Calvary, a public, exposed and infamous place, a place of skulls and death.

He did so; that as he died for all, he might be seen by all, that he might be subject to more ignominy and horror, and to signify, that by his death, he would vivify the bones of the dead.

He chose midnight, and an ignoble, wretched dwelling for his birth-place, to conceal his glory; but he suffered at mid-day, for the greater confusion, that his death might be more notorious, that his misery might be more fully seen, and to shew the supreme ardour of his love, by which he offered himself a halocaust for our sins.

He suffered between two thieves, and in the sight of a great multitude, most of whom were the slaves and agents of the devil.

EIGHTH DAY.

What were the sorrows of the blessed Virgin, on account of the sufferings of her Son?

They were proportioned to her love, which was of the highest degree, because

1. He was her Son, according to nature, and entirely hers, for she had conceived him without a father; and she, therefore, had the com-

bined love of a father and mother for him. Moreover, she conceived him by the overshadowing of the Holy Ghost, who is Love itself, and this Divine Spirit stimulated her love.

2. Because he was her First-born, and her Only-begotten Son, circumstances which aggravated her grief, as we read in Zacharias. *And they shall mourn for him, as one mourneth for an only son; and they shall grieve over him, as the manner is to grieve for the death of the first-born.* (xii. 10.)

3. On account of their wonderful resemblance to each other; thus mothers are wont to love those of their children, who are most like themselves. But Christ, in his entire body and manner greatly resembled his mother; and she, likewise, resembled him in his excellent habits and virtues.

4. On Account of the wonderful sanctity and wisdom of Christ. For charity properly regulated, has the greatest love for those that are most holy, because they are most like to God. If to this love, that of nature, which is the greatest possible in a mother for her Son, be added, the love is wonderfully increased, then consequently, the grief is more vehement. And if

the daughters of Jerusalem bemoaned him so much, because they knew his innocence, what must his Mother have felt, who knew him so well, and so intimately?

5. On account of the inestimable benefits she had received from Christ, for *he that is mighty had done great things for her;* and particularly, he made her his Mother, and rendered her worthy of being his Mother. Now, love is grateful, and is always anxious to make a return. How, then, must she not have been affected, at the sufferings of her benefactor, and of such a benefactor.

6. Because her Son was also the Son of God. To maternal love then, she added, that of the creature for the Creator. When she was, therefore, interiorly filled with a sense of his divine excellence, and most ardently loved her God in her Son, his unmerited and cruel sufferings must have really pierced through her tender heart.

7. Because the spirit of the blessed Virgin was united with God, and therefore, with her Son. Hence, she must have considered and felt his sufferings, as if they were her own. She knew, also, that her grief afflicted the heart of

her Son, and this pierced her with new sorrow. Moreover, her grief was very much increased, because she well understood all those circumstances of our Lord's Passion which were heretofore mentioned, and from which we are to form a proper estimate of the bitterness and magnitude of his sufferings. Oh, how truly did the sword of grief pierce through her soul! Luke ii. 35.

NINTH DAY.

What were the virtues exhibited by his Mother during the Passion of her Son?

Resignation of her own will: conformably to that saying of Christ, *Not my will, but thine be done.*

Humility. Amidst so much suffering, ignominy, contempt, and grievous accusations of Jesus, who is condemned as a malefactor, she is not ashamed to acknowledge herself openly as his Mother, and to share in all his ignominy.

Fortitude and greatness of soul; though she is filled with the most deadly anguish at the sight of her agonizing Son, she does not sink

under her grief, but *stands* before the cross, and contemplates those immense sufferings, which with such cruel pangs afflict her heart.

Charity for mankind; she is not indignant at the murderers of her Son, but rather has compassion on their blindness. And because, he endured his sufferings for the salvation of all, his pious Mother, after the example of her Son, offered them up to God the Father, even for those who crucified him.

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EXERCISE

OF THE

WAY OF THE CROSS.

In the name of the Father and of the Son and of the Holy Ghost. Amen.

Blessed be the Most Holy and undivided Trinity now and for ever more. Amen.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father and to the Son and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be world without end. Amen.

Let us pray.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours, may commence always with Thee, and by Thee be happily ended: Through Christ Jesus our Lord. Amen.

Here may be sung the following stanzas, when this devotion is solemnly performed.

Christians, who of Jesus' sorrows
Come the doleful tale to hear,
See what streams of blood flow for us!
Blend, ah! blend, at least, a tear.
Lo! for your own sins devoted,
Bleeds the victim from on high!
By His sufferings animated
For Him live and for him die.

Now behold the "Man of Sorrows"
On the Cross exalted high!
Suffering, bleeding, dying for us,
Now behold Salvation nigh.
Christians! hear His heavenly lessons:
Hearken to His dying voice.
His blaspheming foes He pardons,
For Him live and for Him die.

Ah! to Him how deep and painful
  Is the anguish sinners give!
From their crimes and pleasures shameful
  Outrage vile does He receive!
Vice triumphant holds dominion!
  Sin appears where'er we turn!
Jesus' daily crucifixion
  Ah! bewail—with sorrow mourn.

A PRAYER TO DIRECT THE INTENTION.

Lord Jesus-Christ, Saviour of my soul, I present myself before Thee to follow the Way of thy Cross and to retrace in spirit that sacred path, which was watered with Thy adorable blood during thy painful journey to Calvary's Mount. I will contemplate Thy innumerable suffcrings and Thy invincible patience. Give to my heart those sentiments of compassion and love, which such a spectacle should produce: give me a perfect sorrow for my sins, which have been the cause of all Thy sufferings: and grant me the grace of bearing with patience, and even with joy, whatever I may have to suffer for Thee. I offer to Thee

this pious exercise with the view of gaining the indulgences, which the sovereign Pontiffs have attached to it; and I propose to pray for all the intentions, which they had in view in dispensing so rich a treasure. Grant me, O Lord, the dispositions necessary for obtaining these indulgences, as well for myself, as for the souls in purgatory, and in particular for those, for whom I design to pray. May I, by this holy exercise, merit your mercy in this world, so as to secure, with those suffering souls, a place in your eternal kingdom in the life to come. Amen.

And thou, O Blessed Mother of God, assist me by thy powerful intercession. Present this my feeble homage to thy Divine Son, in reparation of the many injuries, He daily receives from bad Christians and from so many impious men, "*who deny Him that brought them.*" Let me participate in that ineffable sorrow, which pierced thy most tender soul during the several stages of His passion: that I may reap an abundant fruit from this holy exercise, for the advantage and ultimate salvation of my own soul, and

the benefit of all those for whom I pray. Amen.

While moving towards each station a verse of the "Stabat Mater" may be sung.

STABAT Mater dolorosa
Juxta crucem lacrymosa
Dum pendebat Filius.

BENEATH the world's redeeming rood,
The most afflicted mother stood,
Immers'd in grief for her Son's blood.

FIRST STATION.

JESUS IS SENTENCED TO DIE.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.*

This Station represents the Saviour of the world brought before the tribunal of Pilate, to receive the sentence of death.

Behold here an impious pagan, a worm of the earth summoning before his judgment-seat the judge of the living and the dead: and

* These reflections should be read very slowly, so as to let them make a deep impression upon the mind.

pronouncing sentence of death upon the Author of life. Contemplate the meekness, with which this spotless Lamb of God listens to the false and blasphemous charges, that are brought against him. Admire the resignation, with which He receives the announcement, that He has been adjudged guilty of various crimes, for which He is condemned to die upon an ignominious Cross. Be astonished, O my soul, at this iniquitous, this cruel sentence: and learn hence to place little value upon the judgments of man, since he has not hesitated to condemn Him, who is Holiness itself. Better, infinitely better is it to be thought guilty by our fellow-creatures, while conscience justifies us in the sight of God; than to enjoy the favors and commendations of man, at the same time that our hidden crimes render us deserving of the anger of the Almighty. *He, who judges us, is the Lord.*"—Reflect here also, that this very Pilate, who now pronounces sentence upon our Blessed Redeemer, had already publicly declared himself satisfied of His innocence. Yet, finding that the Jews were bent upon

His destruction, through the fear of incurring their displeasure and risking thereby the favor of the Roman Emperor, he yields to their entreaties, and abandons the Lord and Creator of Emperors and of kings to the blind fury of an exasperated and sacrilegious mob. We feel as if we could not too strongly condemn this infamous conduct of Pilate; yet such is the conduct, which we have unfortunately imitated, as often as we have consented to offend our God, rather than displease the world or submit to the jeers and scoffs of false friends: yes, and as often as we have preferred a vile, momentary gratification to the grace and friendship of the Almighty. O let us humble ourselves before our suffering Jesus for having thus basely, thus daringly insulted Him.

PRAYER.

O my Divine Saviour! what a source of grief it should be to me to reflect, that I had a voice in the sentence pronounced against Thee by Pilate! Yes, my sins demanded Thy death no less earnestly, than the Jews

did, when they cried: "Crucify Him, Crucify Him." Pardon me, O dear Jesus! I do now take the most sincere resolution, with the aid of Thy all-powerful grace, never to offend Thee any more and to grieve for my sins and to do penance for them, as long as I live.—May I learn from the conduct pursued toward thee by Pilate, and the meekness and patience with which Thou didst submit to it, to fear Thy judgments, and not those of a wicked world. May I never be influenced either by the commendations or the ridicule of Thy enemies upon earth, except it be to dread the one and to despise the other. Grant also that I may never cease to look upon sin, which I have so often and so basely preferred to Thy love, as the greatest of all evils—and that grieving incessantly for the numberless iniquities of my past life, I may thus secure to myself a favorable judgment from Thee after my death. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified have mercy on us.

R. Have mercy on us : O Lord have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Cujus animam gementem,
Contristatam et dolentem
Pertransivit gladius.

As that stream'd down from ev'ry part,
Of all his wounds she felt the smart ;
What pierc'd his body, pierc'd her heart.

SECOND STATION.

JESUS IS LOADED WITH HIS CROSS.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross, Thou hast redeemed the world.

REFLECTIONS.

This Station represents our Divine Saviour loaded with the heavy weight of the Cross, which He is required to bear on His mangled shoulders to the place of execution.

Behold, O my soul, the Lord of Lords and the King of Kings loaded like a common malefactor with the ignominious instrument of His death. Oh! it was for this that He had so long and so earnestly sighed. See with what love, with what ardour He embraces it: with what fervor He is determined

to carry it and not to part with it, until He has consummated upon it the grand designs of His loving heart in the redemption of man. Shall we then any longer fly from the Cross! Shall we not rather henceforth bear it patiently with Jesus, by submitting cheerfully to all the little trials, which He may think proper to send us? He walks before us in the Way of the Cross as our Prince and our Head. Let us follow Him with courage, with patience and with perseverance, remembering that He has declared: "*he that taketh not up his Cross and followeth me, is not worthy of me.*" Mat. x. 38.

PRAYER.

O Sweet Jesus! this heavy burthen of the Cross ought not to be laid upon Thy shoulders, but upon mine. Thou art innocence itself and the God of all holiness: whereas I am a most grievous sinner, who have richly deserved to be loaded with the Cross, which presses so heavily upon Thee. I am resolved, my Divine Saviour, at least to bear with patience and with resignation to thy divine will

all the crosses and trials, Thou mayest deign to send me. Grant me the grace to persevere in this my resolution and to follow Thee constantly till death in the way of the Cross. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R.. Amen.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti.

How sad and how afflicted is
The blessed Mary, when she sees
Her son, her God, in sacrifice.

THIRD STATION.

JESUS FALLS UNDER THE WEIGHT OF THE CROSS.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

This Station represents our Adorable Saviour falling under the weight of the Cross. —View now, my soul, Omnipotence itself prostrate in the dust. Weakened by all that He had already suffered, and faint from having lost so much blood, by the cruel scourging and the crowning with thorns, to which He had been so inhumanly subjected, Jesus has not proceeded far on His journey towards Calvary, before He sinks exhausted to the

ground. Condole with your Saviour in this His humiliating condition. Remember it was your sins and your repeated infidelities to God that pressed most heavily upon His loving heart and overpowered the weakness of His human nature. Hasten to His assistance, and, by the sincerity of your sorrow and repentance, ease Him of the burthen, under which He lies; and raise Him from the dust, in which the weight of your numberless iniquities has prostrated Him.

PRAYER.

Thou sinkest under the weight of my iniquities, O most loving Saviour: and I, unhappy sinner, am scarcely sensible of them, notwithstanding their number and enormity. O my Jesus, cast upon me an eye of pity and soften my hardened heart, that I may be made fully aware of the extent of my guilt and my base ingratitude to Thee: and that I may never cease, night or day, to bewail my sins, which have inflicted upon Thee so many painful humiliations and so much cruel suffering. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Quæ Mærebat, et dolebat,
Et tremebat, cum videbat
Nati pœnas inclyti.

The pious Mother grieves and sighs,
Great floods of tears stream from her eyes,
Whilst on the cross her Jesus dies.

FOURTH STATION.

JESUS MEETS WITH HIS BELOVED MOTHER.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

This station presents to your contemplation the meeting of Jesus and Mary—and Oh! under what circumstances! Who can conceive what are the feelings of that Blessed Mother, on seeing her Divine Son in the hands of his most cruel enemies and treated worse than the vilest of criminals! What bitter anguish rends her pure soul, as she views His sacred person all mangled and bloody, and beholds Him dragging along with difficulty the instrument of His death,

amid the blasphemies and insults of an ungrateful and outrageous rabble! See the looks of silent agony exchanged between the Mother and the Son: and consider what must be her grief, in not being permitted to remain with Him, and to lay down her life with His. Assure her that you will no longer offend your Saviour: that you will never crucify Him anew by wilful, deliberate sin, and you will give consolation to her afflicted soul.

PRAYER.

O most sorrowful Mother! We pretend not to form any conception of the grief, the anguish of thy maternal heart on beholding thy adorable Son in this lamentable condition! The power of God alone sustains thee under this dreadful trial! Thou art fully sensible that it is His divine will, that thy beloved Jesus should suffer thus to atone for our sins. Thou bowest with resignation to the decree of heaven: and thou dost unite, with thy Divine Son, in presenting to the Eternal Father all the sufferings and insults He endures, in behalf of His ungrateful, sinful creatures. O

my blessed, my distressed Mother, pray for me; intercede for me, that henceforth being sensible of the grievousness and enormity of my sins, I may never again renew His sufferings or thy sorrows by wilfully consenting to offend Him. This is the resolution, which I do now sincerely take with the assistance of His grace.—O adorable Redeemer of the world, by Thy bitter passion and the deep anguish of Thy afflicted Mother, grant me the grace to persevere in this my resolution till the last moment of my existence upon earth. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified have mercy on us.

R. Have mercy on us: O Lord have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Quis est homo qui non fleret,
Christi Matrem si videret
In tanto supplicio.

Who can with tearless eyes look on
The bleeding wounds of such a Son,
For whom the Mother doth bemoan.

FIFTH STATION.

SIMON, THE CYRENEAN, ASSISTS JESUS TO CARRY HIS CROSS.

V. We adore Thee O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

This Station represents to your view your adorable Saviour receiving assistance, in the carriage of His Cross, from Simon the Cyrenean

This Simon is apparently a stranger, who is passing on his way, when, it is probable, for having expressed his regret at seeing Jesus Christ so cruelly treated, he is seized upon by the blood-thirsty rabble and made to carry the

Cross in His stead. This they do, not through compassion for our Blessed Redeemer, but from the exhausted appearance which He presents,—in consequence of the numberless torments and indignities He has already endured at their hands,—they fear lest He should die on the way, and they should thus be deprived of the infamous gratification, which they anticipate, of seeing him nailed to the Cross. Oh happy Simon! little dost thou know the signal honour that is conferred upon thee, in being called upon to render assistance to the Saviour of the world! Hesitate not to carry that blessed wood upon which the sacrifice of the Divine victim is to be consummated! Thou art highly favoured in being made the bearer of the instrument of man's salvation! Oh let me be associated with Thee in the glorious office of carrying the Cross of my suffering Jesus, that accompanying Him in His passion, I may deserve to become His companion in glory.

PRAYER.

O my adorable Redeemer! how desirable

appears to me the lot of Simon, in being summoned to carry Thy Cross for Thee! I should deem myself happy to be permitted to share with Thee that precious burthen. Yet, O Lord, how much reluctance do I not daily display to bear with the various crosses and trials, which Thy providence continually sets before me in my path through life? And is it not thus alone, that is, by patience under sufferings and afflictions, forbearance under insults and reproaches, and submission under every species of visitation, that I can be allowed the privilege of easing Thee of that heavy load, that weighs down thy exhausted frame, as Thou journeyest on to Calvary. Thou hast declared; "If any man will come after me, let him deny himself, take up his Cross and follow me." Give me then the grace to carry with courage and resignation, whatever crosses it may please Thee to send me. Do not permit that I should shrink from them, since without them I cannot expect salvation. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Quis posset non contristari
Piam Matrem contemplari
Dolentem cum Filio.

O worse than Jewish heart, that could
Unmov'd, behold the double flood
Of Mary's tears, and Jesus' blood.

SIXTH STATION.

A PIOUS WOMAN WIPES THE FACE OF JESUS.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

This Station represents the moment, when a pious woman, as is asserted by an ancient and well authenticated tradition, moved with compassion for our Blessed Redeemer, hastens towards Him to wipe His sacred face, which is incessantly bathed in tears and all disfigured with sweat and blood. She is intimidated neither by the presence of the soldiers nor by the clamors of the Jews. You also would be no doubt delighted to render this kind office to your Saviour. You

can do it—at least you can do something that will be equally acceptable to the loving heart of your Jesus. For though we 'have not Him always with us, yet the poor,' whom He has constituted His representatives, 'we have always with us.' Love then the poor, the afflicted members of Christ. Visit them in their distress; compassionate them in their wretchedness and misery; aid them in sickness and in want; wipe away by your charitable attentions the tears of the widow and the orphan:—and all this, Jesus has declared He will look upon and reward as if done to Himself. Thus you can give more relief and more consolation to your suffering Saviour, than did this devout woman, whose affecting conduct towards Him we can never too much admire.

PRAYER.

O Thou most beautiful of the Sons of men! how is it that there is no longer "comeliness or sightliness" in Thy person: that Thou art "despised and the most abject of men—a man of sorrows and acquainted with infirm-

ity: that Thy "look is, as it were, hidden and despised:" and that Thou shouldst "be thought, as it were, a leper and as one struck by God!"* O my Jesus, whence comes this, but from my sins! Yes, my sins, my base, my vile pleasures have thus sadly disfigured Thy sacred, Thy majestic countenance! What is it now that I can do to wipe that sacred face? What is it at least that I can do to repair the injuries, that I have inflicted upon Thee, and the insults, to which I have subjected Thee by the countless iniquities of my past life? I do repent of them, my God—O grant that I may repent of them yet more sincerely. But I feel that there is something more required of me. Thou dost urge me "to redeem my sins with alms and my iniquities with works of mercy to the poor."† The poor Thou hast authorized to receive from me in Thy behalf, whatever I am thus disposed to do, to secure Thy mercy. They are Thy special friends—I will then, my Jesus, love them—I will cherish and assist

* Isaiah liii.
† Daniel iv.

them to the best of my ability, that I may merit to hear Thee address me after death with that consoling sentence: "come, blessed of my Father, possess the kingdom prepared for you: for I was hungry and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked and you clothed me: sick and in prison and you visited me. For Amen I say unto you as often as you did it to one of the least of My brethren, you did it to me."*— O my Saviour, my loving, my suffering Saviour, grant that this may be my portion and the portion of all those, for whom I pray. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

* St. Matthew, xxv.

Pro peccatis suæ gentis
Vidit Jesum in tormentis
Et flagellis subditum.

She sees her Jesus for our crimes,
She sees him scourg'd a thousand times,
A thorny crown his head confines.

SEVENTH STATION.

JESUS FALLS A SECOND TIME UNDER THE CROSS.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

In this Station is represented our suffering Jesus, upon whose shoulders, after a short respite, the cross has been replaced, sinking a second time exhausted beneath its weight. The merciless crowd, by whom He is surrounded, endeavour by every species of insult and abuse to compel Him to rise. He suffers all with His usual patience and forbearance; being resolved to undergo every thing for the love of us, in order to afford us a remedy for

each of our spiritual evils. Consider, my soul, thy Lord, stretched on the ground, weak and faint in body—but Oh! how much more oppressed by the bitter anguish of his mind. With reason had He exclaimed: "my soul is sorrowful even unto death." See Him trodden under foot by His enemies—insulted and abused by the multitude—and reflect that it was thy base pride, that has again prostrated Him to the ground, and subjected Him to so many indignities. Ah! be confounded and astonished: and determine to banish forever from thee a vice, so detested by thy Saviour, and which has been the cause to Him of so much humiliation and so much cruel suffering.

PRAYER.

O my most adorable Redeemer! illustrious pattern of humility! may I, by Thy humiliations, "learn of Thee indeed to be meek and humble of heart." May I banish forever from my breast every sentiment of pride, which, I well know, is an object of peculiar aversion to Thee, for Thy eyes do abhor the

proud soul. Whilst Thou didst, in a manner, leave other vices to be combated, as it were, by their own inherent filthiness and shame; Thou didst never cease, during Thy mortal pilgrimage, to raise Thy voice against pride, which is one of the most subtle and dangerous enemies of the human heart. And of what, O my Saviour, have I reason to be proud! The little good that I may see in myself—and alas! I am ready to see much more than I really possess—yet the little, I may have, is Thy gift. And even that little is but too often defiled by my own corrupt heart, and rendered valueless and devoid of merit, by my want of humility. Sin—yes, sin alone—and sin, perhaps of the worst kind, is all that I can call my own! And is it in this that I shall glory! Have I not rather great reason, on this very account, to be filled with confusion and shame! Teach me then, O Jesus, Thou who art the example and the reward of the humble,—teach me, I do again beseech Thee, to be, as Thou wast, "meek and humble of heart." Grant me the grace to humble myself before Thee in

time, that I may not be confounded on that last and bitter day, when Thou wilt bring low the hearts of the proud—yes, even to the very depths of hell. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: Oh Lord, have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Vidit suum dulcem Natum
Morientem, desolatum,
Dum emisit spiritum.

The loving Son before her eyes,
Ascends the cross of sacrifice:
For us he bleeds, for us he dies.

EIGHTH STATION.

JESUS ADDRESSES HIMSELF TO THE WOMEN, WHO FOLLOWED HIM WEEPING.

V. We adore Thee O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

The Evangelist, narrating the passion of our Divine Lord, says ;" There followed Him a great number of people and of women who bewailed and lamented him. But Jesus, turning to them, said; " Daughters of Jerusalem, weep not over me, but weep for yourselves and your children." Such is the incident commemorated in this Station.

Why, my soul, does our meek and loving

Saviour thus abruptly address these pious women! Why does He bid them reserve their tears and their lamentations for themselves and their children! They condole with Him in His sufferings, and they meet with reproof. Ah! it was not so much to reprove them, as to impart to all His disciples an important lesson, that He spoke as He did. Could we have thought, if He had not positively declared it Himself, that, in contemplating what He suffered for the love of us, we could find any object more deserving of our tears than Himself! Is there then something more deplorable, than the passion and death of an Incarnate God! Yes, my soul, there is—it is that, which was the cause of this passion and death—that, which affected the heart of our loving Redeemer more sensibly, than all the torments He had already endured, or to which He was yet to be subjected—it is SIN—the worst the greatest of all evils. If then, while following Him in spirit through the various stages of His passion, and pondering over the injuries, the abuse and the insults, which were heaped

upon Him, we cannot refrain our tears, He would remind us, that if those tears flow merely from a natural tenderness of feeling—if they are unproductive and not accompanied with a change of heart—if our grief is merely for Him, and not for our sins, which were the true cause of all He suffered—then do we condole with Him in vain—our tears He rejects, and He bids us weep for ourselves, and not for Him.

PRAYER.

O sweet Jesus! Saviour of my soul! grant that I may profit by the salutary lesson, Thou dost impart to the "daughters of Jerusalem." Oh! who will give water to my head and a fountain of tears to my eyes, that night and day I may bewail my sins—my numberless my grievous sins, which were indeed the real cause of all Thy sufferings and of all Thy own sorrows. I humbly beseech Thee, my Saviour, by those tears of blood, Thou didst shed for me, to soften my heardened heart, that I may never cease to regret the iniquities of my past life—that I may never cease to

weep for them on earth, and thereby escape the punishment due to them in eternity.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Eia Mater! fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

Ah pious Mother! teach my heart
Of sighs and tears the holy art;
And in thy grief to bear a part.

NINTH STATION.

JESUS FALLS UNDER THE CROSS A THIRD TIME.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

In this Station we are called upon to consider Jesus Christ falling a third time to the ground.—He has now reached the mountain destined for the sacrifice—Himself being the victim, which the Almighty has provided. Like another Isaac, He has been carrying the wood, upon which that sacrifice is to be consummated. In the ordinary course of nature He would have been unable to bear so long that heavy burthen, in which He

bore the weight of all our sins: but His Divinity supported His humanity, that He might suffer the more for the love of us. Again, however, He abandons himself, as it were, to the weakness of His human nature, and sinks to the earth exhausted beneath His load. This third fall subjects our adorable Redeemer to a new series of insults and abuse. What is it, my soul, that has brought upon Him these additional sufferings and humiliations! What is it, that has again prostrated Him, but our repeated relapses into sin! How often have we avowed, in the presence of God, our sorrow for having offended Him! And have we not as often grieved the heart of our loving Saviour, by plunging into the very same sins; thereby casting Him again to the ground, and renewing the torments of His bitter passion? How long shall we continue to act thus! Shall we never cease to love iniquity, and to prefer it to the grace and favor of our God! Shall our life upon earth be a perpetual succession of sinning and repenting! Ah! my soul, such repentance is but a mockery; and, if

we do not determine to rise now in earnest and abandon our evil ways, the patience of our meek Saviour may at length be exhausted, and His long-insulted justice may overtake us, when we least expect it.

PRAYER.

Thou art cast down once more to the earth, my most amiable Jesus! Thou hast again humbled Thyself in the dust, to atone for my repeated transgressions—my repeated re-relapses into sin, after the most solemn protestations of sorrow for the past and fidelity for the future! With reason am I confounded, when I consider the base ingratitude, which I have displayed towards Thee! I have abused the very love and forbearance, Thou hast manifested for me, only to offend Thee the more frequently—and that in violation of my most sacred promises. I have fled, like the prodigal son, from the face of the most loving, the most tender of parents, not once, nor thrice, but times without number—and have preferred the husks of swine to the bread of my Father's table—that heavenly

bread, upon which Angels would delight to feast. May I, at length, learn to dread a relapse into sin, as one of the greatest misfortunes, that can befall me—as an evil, that renders "the last state of the sinner worse than the first,"—and which is well calculated to make him suspect the sincerity of his past sorrow, and the consequent profanation of Thy sacraments. Strengthen, O Lord, my feet in the ways of righteousness, and grant that I may never again stray into the path of the wicked—that path, the ends whereof lead to death eternal. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Fac ut ardeat cor meum
In amando Christum Deum,
Ut illi complaceam.

Of all great gifts I ask this one,
To love my Jesus, thy dear Son,
Whose bleeding wounds my heart have won

TENTH STATION.

JESUS IS STRIPPED OF HIS GARMENTS AND OFFERED WINE AND MYRRH.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

This Station represents Jesus Christ stripped of His garments and offered a mixture of wine and myrrh, of which He tastes.

Contemplate again, Christian soul, "the Lamb of God, who taketh away the sins of the world." He is now at the end of His painful journey, but He has not yet endured all that His love has determined Him to undergo for the salvation of man. The Cross, the altar upon which He is to be immolated, is laid

upon the ground. A mixture of wine and myrrh, extremely bitter to the taste, is offered Him. Of this He consents to partake, in order to teach us the advantages and the necessity of mortification and self denial—and also to atone for the excesses of the intemperate.—See now, how rudely His merciless executioners strip Him of His garments, in the presence of an insulting rabble! Oh! what an expiation is this for the shameful immodesties of Christians! Let us learn from the contemplation of this scene, how dear to Jesus Christ are the virtues of purity and sobriety: and how detestable in His sight are the opposite vices—vices, which are nevertheless extremely common even among His professed disciples, and by which His cruel sufferings and His most painful humiliations are daily, nay hourly renewed.

PRAYER.

O most innocent and spotless Lamb of God! to what a variety of torments art Thou subjected, in order to cure all our spiritual maladies! To what indignities do you

submit Thy virginal flesh, as an atonement for the vile gratifications, to which the baseness and corruption of our animal nature so strongly incline us! Thou, who seest the secrets of hearts, knowest, alas! too well, how often mine has been defiled, by indulging in forbidden, mis-named pleaures. Oh! cleanse that heart in the purifying bath of Thy sacred blood. Grant, that henceforth I may not only hold in the greatest veneration, but also endeavour most scrupulously to cultivate in mind, and body, that virtue, which is, above all others, an odour of sweetness most pleasant and agreeable to Thee, Thou lover of chaste souls.—And Thou, most pure and perfect of created beings—Immaculate Mother of an Incarnate God—do Thou pity my weakness, and intercede for me, that I may never again permit my soul to be defiled with the polluting pleasures of sin—and that "renouncing impiety and worldly desires, I may live soberly, and justly, and piously in this world, waiting for the blessed hope and coming of the glory of our great God, and our Saviour Jesus Christ, who gave Himself

for us, that He might redeem us from all iniquity."—Tit. ii. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercv on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

O holy Mother, Virgin blest,
Imprint those wounds on my cold breast;
In them I'll sleep and take my rest.

ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

In this Station we behold, at length, the victim placed on the altar—Jesus is nailed to the Cross.

Consider now, my soul, attentively the condition of your loving Saviour! View His sacred person.—From the crown of His head to the soles of His feet, there is no health or soundness in Him:—His body is all lacerated and bruised.—His wounds, by the cruel manner in which His garments

have been dragged on him, are all renewed; and the blood flows afresh in streams from every part! In this state, exhausted and almost lifeless, as He is,—He reclines Himself cheerfully upon the altar of the Cross, to consummate that sacrifice, after which He had so long and so ardently sighed! Ah! reflect upon the dreadful torture that awaits your Jesus at this moment! See, with what resignation and patience He submits to it—with what readiness He extends first His hands, and then his feet to his inhuman executioners—and with what unnatural delight they pierce His sacred flesh. Hear the sound of those hammers, and conceive, if you can, the intense, the agonizing pain, that He must now endure, as the nails are driven into His sacred hands and feet! O my soul, contemplate well the awful spectacle, that is here presented to your view!—The Incarnate Son of God, after having endured every species and variety of torments, at length nailed to an ignominious Cross—and that by his own creatures!—Ah! How hard is that bed, upon which His wearied, His mangled limbs re-

cline! How additionally painful now is that crown of thorns—the pillow, upon which His sacred Head is forced to rest! Oh! what a mystery! A mystery of charity, that a God could have subjected Himself to so much, and that for the sake of us, ungrateful beings! But a mystery also of ingratitude, that we, seeing and believing all this, should yet be so willing as to renew this heart-rending scene, for the sake of the momentary gratification, that sin can impart.

PRAYER.

O Jesus, ardent lover of my soul! who hast "thus loved me and delivered Thyself for me!" how can I contemplate, in Thy excruciating, endless sufferings, the work of my sins, and still consent to offend Thee! Ah! yes,—it was I, who pierced Thy sacred hands, by plunging mine into the filth of sin! It was I, who pierced Thy sacred feet, by permitting mine to run in the ways of iniquity and crime! It was I, who exposed Thy virginal and mangled body naked on the hard wood of the Cross, by my want

of modesty and love of ease! It was I, who placed that thorny pillow under Thy venerable head, by my excesses of vanity and pride! It was I, in a word, who, by my numberless transgressions, insulted and blasphemed Thee, and heaped upon Thee every indignity, to which Thou wast subjected during thy dolorous passion! But oh! how is it, my adorable Redeemer, that I can reflect upon all this, that I can believe all this, and yet willingly sin against Thee! I have indeed reason to fear, that this very cruel indifference, which I thus display towards Thee, is an evidence of my want of acceptance in Thy sight! Hast Thou then rejected me! Ah! no, my God—it cannot be! When I look upon Thee stretched upon Thy bed of pain, I behold Thee weeping, mingling Thy tears with Thy blood! Truly then do I exclaim: "*See how He loved me.*" Do then, I entreat Thee, by those precious tears and that sacred blood, which Thou didst shed for the love of me,—yes, for the love of me, as much as if I alone were in existence—do grant me at length the grace

to avoid sin, to hate and detest it, and to crucify, by works of penance, my sinful flesh and all its irregular appetites, that, being "nailed with Thee to the Cross," I may merit to rise with Thee to eternal glory. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Fac me vere tecum flere,
Crucifixo condolere.
Donec ego vixero.

O Virgin, now this favour give,
That I with Jesus Christ may grieve,
For all the days that I will live.

TWELFTH STATION.

JESUS EXPIRES ON THE CROSS.

V. We adore Thee O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

In this Station we are called upon to contemplate the consummation of the august sacrifice of Calvary.—Jesus expires on the Cross.

Behold now, Christian soul, the Cross, upon which is suspended the innocent Lamb of God, elevated in the air amidst the confused shouts of the rabble, and rudely dropped into the place, prepared to receive it! By this cruel shock, the wounds of His hands

and feet are renewed and widened—the bones dislocated—the veins and sinews broken.—The blood flows in great abundance—and the repeated strokes, by which the Cross is stayed and made fast in the ground, increase, to an intense degree, the tortures of His already excruciating sufferings! View now the "Man of Sorrows," raised between heaven and earth, the propitiatory victim for sin! Fear not to contemplate again that mangled body; the weight whereof, resting entirely upon the nails, which affix Him to the Cross, is tearing open more widely the wounds of His hands and feet! See that head crowned with thorns, having, indeed, "not whereon to rest"—those eyes bathed in tears mixed with blood—that face defiled with spittle and covered with gore—that death-like countenance—that mouth drenched with vinegar and gall.—In this lamentable condition your Jesus continues from the sixth to the ninth hour! At length when all is 'consummated;" and the anger of His Eternal Father is appeased, by the most perfect and complete oblation, which He has made of Himself and

of all His sufferings; bowing His head, He gives up the ghost!" The sun is obscured; the earth trembles; the rocks are split; all nature mourns her Author's death: will our hearts alone be insensible? Shall we not at least now learn, how terrible is the justice of God, which would not be appeased, except by such sufferings and such a death? Shall we never be convinced of the enormity of sin, which was not to be expiated but by such a victim and such a sacrifice?

Consider also, Christian soul, before leaving this scene, and treasure up in your heart the dying words of your Saviour. He begs forgiveness for His enemies—"Father forgive them, for they know not what they do." Will you any longer refuse to forgive yours? —He promises paradise to the penitent thief; "This day thou shalt be with Me in paradise,"—beg the same favor for yourself.—He gives Mary to John for his mother, and John to Mary for her son—"Woman behold thy son—son behold thy mother." Beseech that afflicted mother to accept you as her child.—In the excess of His anguish, He complains to

His Father that He has forsaken Him. "My God, My God, why has Thou forsaken Me?" Ah! it was for no other reason, but that poor sinful man might not be forsaken.—He "thirsts;" not so much from extreme suffering and the loss of blood, as from His vehement desire of your salvation. Oh! let Him not thirst in vain!

PRAYER.

O my blessed Jesus, suffering and dying for the love of me! When I behold Thy devoted mother, Thy beloved disciple and the penitent Magdalen at the foot of Thy Cross, witnessing and contemplating Thy bitter passion and death; I deem their's a happy privilege to have been permitted to be eye witnesses to this most painful, yet most awful spectacle. I am inclined to envy their lot, flattering myself, that had I been present, with the knowledge I now have of Thy character and goodness, I would have by every means in my power, testified to Thee the affection and gratitude of my heart, in spite of

the ruthless enemies by whom Thou wast surrounded. Why is it then, that assisting frequently, as I do, at the adorable sacrifice of our altars, and believing it to be precisely the same in substance, as that, which Thou didst once offer on Calvary, I should display so much want of reverence for it? Oh, grant that henceforth my conduct, at that truly solemn moment, may really be an evidenée of the faith I profess.—Convince me now, more than ever, of the heinousness of sin, since it was this alone, that subjected Thee to so much inconceivable suffering and such a cruel death!—Imprint deeply on my heart the important, the salutary lesson, Thou didst convey to man by Thy dying breath. Throughout the whole course of Thy mortal life, there was scarcely any principle which Thou didst so frequently inculcate, as that, which teaches us, that Thou wilt pardon us and grant us mercy, only in proportion as we grant pardon and mercy to our brethren. In that beautiful prayer, which Thy sacred lips dictated for us, the same principle is strongly enforced. And to show us how in-

flexibly Thou wouldst be guided by it, and how dear to Thy heart is the attribute of mercy, Thy last words on the Cross are a prayer for Thy own merciless executioners: "Father forgive them for they know not what they do." Shall I then refuse to pardon those, who have pained or offended me, when I reflect on this: and when I reflect moreover, that the injury I may sustain by the greatest insult which it is in the power of man to offer me, is not to be compared to the injury done Thee by the least of my sins. No, my merciful Redeemer, I shall refuse pardon to no one. As I rely upon Thy boundless mercy, I do forgive all, who have ever offended me, and that with the utmost sincerity of my heart. Grant, I beseech Thee, that I may never, even for a moment, harbor rancour or ill-will in my breast.—Thou dost promise, my loving Jesus, pardon and eternal happiness to the penitent thief. Oh! bestow on me the same favor; but enable me to labour for this important end, during the whole course of my life. Preserve me from the delusion of trusting to a death-bed

repentance. Imprint deeply on my mind that solemn truth, that if Thou didst pardon the penitent thief even at the approach of death; still is it the only instance of the sincere conversion of a dying sinner recorded in Thy sacred volume, that we might not presume.—And thou most afflicted of mothers—thou, who wast bequeathed to us all as our mother, by Thy dying Son, be a mother to me now, and at the hour of my death. Oh! pray for me to thy beloved Jesus, that I may serve Him faithfully upon earth, and by the merits of His passion and death, may be admitted to a place in His heavenly kingdom. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: Oh Lord, have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Juxta crucem tecum stare,
Te libenter sociare,
In planctu desidero.

Beneath the cross with thee I'll stand,
And will unite in one strong band,
Whilst grief and love my heart expand.

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

V. We adore Thee, O Lord Jesus Christ and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

This Station represents the moment, when the most sacred body of our Crucified Saviour is taken down from the Cross by Joseph and Nicodemus, and placed in the arms of His most afflicted mother.

Cast your eyes again, Christian soul, upon the altar, on which lies immolated the victim of man's redemption. Behold that adorable Lamb—yes, adorable even in death—hanging upon the Cross, lifeless and hor-

ribly disfigured! As if to insult Him even after death, one of the soldiers plunges a spear into His blessed side! Ah! it was thus that your loving Saviour would have an opening made to His sacred heart, to afford you a place of refuge in time of temptation and trouble!—At length, exhausted by their work of iniquity, His heartless persecutors abandon their victim, and leave Him to his Holy Mother and a few faithful friends. Though you have been, alas! in the number of His enemies, join now at least His friends; and hasten to their assistance, while they disengage His sacred body from the Cross, to which your sins have cruelly nailed Him. This you can do by making without delay, if you have not already done so, an humble and candid confession of your many grievous transgressions, with a sincere sorrow for having committed them. —Behold now the body of your Jesus, placed in the arms of His most sorrowful mother, who ceases not to kiss those lifegiving wounds, and to bathe them with her tears! She is grieved, not so much, now, by the considera-

tion of His sufferings, as by the recollection of that melancholy truth, so often foretold by her Divine Son, and formally announced to her by holy Simeon—that few, very few would labour to profit by His sufferings–and, that, notwithstanding all, He had now done to secure their resurrection with Him to eternal glory, ruin, endless ruin would be the portion, which the greater part would secure to themselves, by their ingratitude and perseverance in iniquity !—Do you contemplate your lifeless Saviour—view attentively [illegible] wounds, the work of your sins—kiss [illegible] and wash them with tears of deep and heart-felt compunction? Earnestly beg of your Redeemer, to grant, that you at least may profit by His passion and death; and that you may never again attach Him to the Cross by a return to sin. Beseech His and your afflicted mother to join her powerful prayers to yours, to obtain for you this great favor.

PRAYER.

O my Crucified Jesus! I adore Thee taken down from the Cross and placed in the

arms of Thy most sorrowful mother. Thou, I cannot undo what I have done, [illegible] ing Thee by my sins; grant at least [illegible] may, by a sincere and penitent confe[illegible] them, take Thee down from the Cross: [illegible] that I may never again attach Thee to it, by offending Thee anew. May I be ever grateful to Thee for the efficient means, Thou hast left me for this purpose in the sacrament of penance. Enable me, by Thy grace, to make a proper use of that sacrament; and never to approach it, without having first excited in my soul sentiments of real and lasting sorrow, by the contemplation of Thy painful sufferings and death. Oh! let these sufferings be my salvation: and do Thou, by Thy bleeding wounds, heal the wounds of my poor, diseased soul! Do not permit that I should render void, in my behalf, all that Thou hast endured for the love of me. Rather grant, that I may be in the number of those few, who, by their fidelity, shall secure their resurrection to eternal glory, through Thy passion and death. Let not, I entreat Thee, that blood, which Thou didst shed

WHAT happiness can equal mine ?
I've found the object of my love ;
My Jesus dear, my king divine,
Is come in me from heav'n above :

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Dear Jesus! how my heart is thine;
O may it from thee never fly!
Hold it with chains of love divine—
Make it be thine eternally.

upon Calvary, be shed for me in vain.—And thou, most blessed and most afflicted amongst women, Immaculate Mother of my Jesus, look upon me with an eye of pity, and beseech thy adorable Son to hear my unworthy prayer. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Fac me plagis vulnerari,
Cruce hac inebriari
Ob amorem Filii.

Vouchsafe to wound me with his spear,
Chirst's sacred cross I love to bear,
And with his gore I will appear.

FOURTEENTH STATION.

JESUS IS LAID IN THE SEPULCHRE.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because by Thy holy Cross Thou hast redeemed the world.

REFLECTIONS.

In this Station is represented the Sepulchre, in which the body of Jesus was laid.

Consider,—now that the sufferings of your Saviour are all at an end,—how Joseph and his companions, having embalmed the body and wrapped it in fine linen, place it in a sepulchre, in which no one ever had been laid, the mouth of which they close with a large stone. Would you join them in this holy work? This you can do, as often as

you communicate; when your Jesus, after having been first mystically immolated on the altar during the holy sacrifice, is entombed, as it were, in your heart. Ah! be careful that the tomb, you prepare for Him there, be such a one, as will be agreeable to Him. In that, in which He was placed after death, no one had ever been laid!—Alas! has not that heart, which you provide for Him, been filled with the rottenness and corruption of death by mortal sin! Venture not then to receive Him there, until you have thoroughly cleansed and purified it, not only from all sin, but from every affection to it. Let it be henceforth the great object of your endeavours, to reserve that heart exclusively for Him: and never again give admittance to His enemies, the spirits of darkness. See also that the white linen of purity of body and soul be prepared, to envelope that sacred deposit; not forgetting the sweet spices, which are the other Christian virtues. At the mouth of that tomb place the rock of determination, by the firm resolutions, which you take, of being at all times faithful to

your adorable Saviour. Thus will you render the tomb of your Jesus glorious, and secure for yourself a share in His resurrection to eternal life.

PRAYER.

O most sweet Jesus! I contemplate and adore Thee reposing in a cold and gloomy sepulchre! Ah! my loving Saviour, is it to this, that my repeated, my heinous transgressions have reduced Thee, who art the life and light of the world! What return can I make Thee for the infinite love, Thou hast displayed towards me? I have nothing, my God, that is worthy of Thy acceptance. Yet Thou dost not hesitate to ask of me my poor sinful heart; and, in order to secure it for Thyself, Thou wouldst come and bury Thyself, as it were therein, in the sacrement of Thy love. Shall I refuse Thy request —shall I, particularly after having accompanied Thee in spirit through the principal stages of Thy passion, and after having considered the countless torments and the cruel death, Thou didst endure to save me from

endless ruin,—shall I after all this refuse Thee that heart? No, my blessed Saviour, I will not—I beg of Thee to accept of it—but I beseech Thee to cleanse it first by Thy purifying grace, and spread abroad in it the sweet odour of all the Christian virtues, that it may be found a suitable place, wherein to repose Thy sacred and adorable body. Once having taken possession of it, leave it not; but impart to it strength and resolution to persevere faithful to Thee till death. Oh! give me grace duly to appreciate that greatest of all Thy benefits, which Thou hast bequeathed to us in the most angust of Thy sacrements. Grant that I may always make such use of that divine institution, both as a sacrifice and sacrement, in which is shown forth Thy death unto the end of time, that it may render secure my resurrection.

O Mary mother of my Jesus and temple of the Living God! who can conceive the ardent devotion, with which, during the few years, thou didst remain after Him upon earth, thou didst introduce thy Divine Son, in the Holy Communion. into thy chaste and

virginal heart! There indeed, and there alone, did He find a resting place most pleasing to Himself, and such as no other creature could offer Him. Oh! intercede for me, that I may at least never introduce Him into a breast defiled by wilful sin; and that I may be always preserved from that greatest of misfortunes, an unworthy communion.—Pray for me also, my Blessed Mother, that the reflections, which I have been making, on the inconceivable love of my Redeemer, as displayed in His sufferings and death, may make a deep and lasting impression upon my heart, and may otherwise prove beneficial to my soul, and to the souls of those, for whom it has been my intention to pray. May I, learning thereby the enormity of sin, never cease to grieve for the numberless transgressions of my past life, until I shall have received in heaven the assurance that all have been blotted out in the blood of the Lamb, that was slain on Calvary's Mount; to whom "be benediction and honour and glory and power for ever and ever." Amen.

*Our Father, &c. *Hail Mary, &c. Glory be to the Father, &c.

V. Jesus Christ crucified have mercy on us.

R. Have mercy on us: O Lord have mercy on us.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Inflammatus et accensus
Per te, Virgo, sim defensus
In die judicii.

Fac me cruce custodiri,
Morte Christi præmuniri
Confoveri gratia.

* These prayers, although placed, according to custom, after each Station are not to be considered of obligation. They can be omitted if thought proper. But those, with which the devotion closes, should be recited for the intention of the Church.

Quando corpus morietur
Fac ut animæ donetur
Paradisi gloria.

From hell's dire flames thy client save,
O Virgin pure, this grace I crave ;
On Judgment-day my soul receive.

O Jesus Christ, I humbly pray,
That thou wilt save me on that day :
Let Mary intercede for me.

When death will close my eyes to rest,
O Christ, attend to her request.
And number me among the blest.

On returning to the altar recite the following prayers.

Antiphon. Christ became obedient for us unto death, even the death of the Cross.

V. By Thy Holy Cross deliver us, O God.

R. From all our enemies.

Let us pray.

Look down, we beseech Thee, O Eternal Father, on this Thy Family, for which our Lord Jesns Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the Cross: who liveth and reigneth, one God in unity with Thee and the Holy Ghost, for ever and ever.

R. Amen.

Antiphon. O all ye, that pass by the way, attend, and see if there be grief like unto my grief,

V. Pray for us, O most sorrowful Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

We beseech Thee, O Lord Jesus Christ, that the Blessed Virgin Mary, who, during Thy bitter passion, had her most holy soul pierced with the sword of sorrow, may effectually intercede for us with Thy elemency,

both now and at the hour of death: Who livest and reignest, one God with the Father and the Holy Ghost, for ever and ever.

R. Amen.

Antiphon It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

Let us pray.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed remission of all their sins, that through pious supplications they may obtain the pardon, which they have always desired: Who livest and reignest one God for ever and ever.

R. Amen.

Our Father, &c. Hail Mary, &c. Glory be to the Father, &c.—*Each to be recited six times.*

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

ASPIRATIONS BEFORE COMMUNION.

My God, my life, my love,
To thee, to thee I call;
O come to me from heaven above,
And be my God, my all.

My faith beholds thee, Lord,
Conceal'd in human food;
My senses fail; but in thy word
I trust, and find my God.

O, when wilt thou be mine,
Sweet lover of my soul!
My Jesus dear, my king divine,
Come o'er my heart to rule.

O come! and fix thy throne,
In the midst of my heart;
O make it burn for the alone,
And from thence ne'er depart.

Begone ye, from my mind,
Vain childish earthly toys;
In my Jesus alone I find,
True pleasures, solid joys.

ASPIRATIONS IN THE MOMENT OF COMMUNION.

DELIGHTFUL moment! happy hour!
My heart is drawn with mighty charms:
O love! O love! I feel thy pow'r,
Since I repose in Jesus' arms.

ASPIRATIONS AFTER COMMUNION.

WHAT happiness can equal mine?
I've found the object of my love;
My Jesus dear, my king divine,
Is come in me from heav'n above;
He chose my heart for his abode,
He there becomes my daily bread;
There on me flows his healing blood,
There, with his flesh, my soul is fed.

I am my love's, and he is mine;
In me he dwells, in him I live;
What greater treasure could I find?
And could ye, heav'ns, a greater give?
O sacred banquet, heav'nly feast!
O overflowing source of grace,
Where, God the food, and man the guest,
Meet and unite in sweet embrace!

Ye angels lend your heav'nly tongues—
  Come, and with me in praises join;
Come, and unite in thankful songs,
  Your sweet immortal voice to mine.
O, that I had your burning hearts,
  To love my God, my spouse most dear!
O that he would with flaming darts,
  Raise in my heart a heav'nly fire!

Dear Jesus! now my heart is thine;
  O may it from thee never fly!
Hold it with chains of love divine—
  Make it be thine eternally.
Vain objects, that seduc'd my soul,
  I now despise your fleeting charms;
In vain temptation's billows roll,
  I lie secure in Jesus' arms.

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PRAYERS

FOR ASSISTING DEVOUTLY AT

The Holy Sacrifice of the Mass.

FAITH.

GREAT GOD! Eternal Truth! I most firmly believe, that in this adorable sacrifice Jesus Christ, my Saviour is going to immolate himself, and to place himself in a state of death, for the sins of the world. I believe with the same faith all the sacred mysteries which are about to be renewed on this altar, because you have revealed them.

INVOCATION.

Grant me O Lord, the graces that are necessary for me to assist at this Holy Mass,

with all that attention, respect, devotion, and love, which so august a sacrifice requires. And you, O Blessed Spirits! who are to be, like me, the witnesses and adorers of the Great Victim that is going to offer himself, assist me in glorifying this God of my salvation, on the Altar where his Love will again sacrifice him for all mankind, and for me in particular.

Grant, O Lord! that I may not be present here like the sacrilegious Jews, the murderers and blasphemers of a dying God. May I rather conceive at this moment the most lively sorrow for my sins, through the love of you; and may I participate in the fruits of this Great Sacrifice, through the pardon which I hope and humbly implore from your mercy.

OFFERING AND DIRECTION OF INTENTION.

O my God! I desire to assist at this Holy Mass, to comply with the precept of the Church, (*if it be a Mass of obligation,*) in memory of the Passion and Death of Jesus

Christ, and I offer this divine sacrifice to your Sovereign Majesty.

To acknowledge your infinite greatness; to render true homage and suitable adoration to your Sovereign Being, and to make a public avowal of my entire dependence on you, and of your absolute dominion over all creatures.

To thank you, from my whole heart, for all the graces and benefits I have received, and continue to receive from you, and for the abundant graces which you pour down on your Church.

I offer it to You as an expiation for my sins, and the sins of the world, and by way of satisfaction for the suffering souls in Purgatory.

In fine, I offer it to implore from You, the source of all goodness, the graces that are necessary for myself, my parents, my relatives, my friends, my benefactors, my enemies, and all those for whom You wish me to pray. I beseech You, O Lord, to grant us all Your grace and glory, through the precious Blood of the Man-God, who is now about

to sacrifice Himself on this altar for our salvation. O Holy Father! "look upon the face of Your Christ!"

(*The Mass may be divided into four parts:*

1. *The commencement, or preparation of the Sacrifice.*

2. *The Offertory, or oblation of the Symbols, which are the matter of the Sacrifice.*

3. *The Canon or Action of the Sacrifice.*

4. *The Consummation of the Sacrifice.*)

THE COMMENCEMENT

Of the Sacrifice.

The Priest approaches the Altar.

It is Yourself, O Jesus! Redeemer of the world! that I seem to behold, laden with Your Cross, and the Crown of Thorns on Your head! You approach, You come to this Altar to pour forth again Your Blood and Your life! O shall it always be in vain?

O holy and adorable Trinity come and take possession of my whole heart; and grant that I may lose nothing of those sacred mysteries that I am about to behold, nor of the fruits derived from thence, which You have prepared for me.

Introibo, &c.

Shall I be so happy as to enter into the Sanctuary of Your love, O my God! to catch its Divine fire, and to enkindle it in my heart?

Confiteor, &c.

Purify me, beforehand, O Lord, and may I purify my own heart by the tears and sentiments of a lively sorrow, with which I desire to accompany the humble and sincere confession that I now make of all the sins of my life. They are many and grievious, and should fill me with confusion and shame. I detest and renounce them now and for ever. I humbly ask their forgiveness from You, O God, whose mercy is equal to Your power.

The Priest ascends the Altar.

Hasten ye heavenly troops! Angels of glory attend! It is the innocent Isaac burdened with the heavy load of my iniquities that ascends the sacred mountain! O may I in your company admire this glorious spectacle, always ancient and ever new—a God, the victim for my sins! always living and always dying for me!

Kyrie Eleison. Gloria in Excelsis.

A thousand times, O my God, I conjure You to have mercy on the most miserable of sinners, and after having implored your par-

don, I employ my tongue in exalting your greatness, in publishing your glory, in adoring Your immense Majesty, and in acknowledging, that You alone are Great, You alone are Holy, You alone are the Lord and the Most High God!

At the Collects and Epistle.

O Glorious Saints! ye blessed of your Heavenly Father, whose merits and triumph are this day celebrated by the whole Church, obtain for me the same Divine assistance by which you were sanctified.

O God! Eternal Truth! You who speak to me by Your Prophets and the writings of Your Apostles, grant me a docile heart, and a submissive spirit to all those holy laws, which You have proposed for my observance.

The Gospel.

But, as I have the happiness to hear Yourself, O Word of the Father, Word of God, living and vivifying Truth, may Your words penetrate my inmost soul.

Divine Gospel of Jesus Christ, you shall be henceforth the object of my reverence and

attention, the subject of my meditations, and the entire rule of my conduct. Love of the cross, hatred of myself, holy simplicity, true humility, persevering repentance, and ardent charity—these are the maxims of the Gospel, and I desire, O Lord, by the assistance of Your grace, that they may become the virtues of my entire life.

Credo.

As I have had the happiness, O Lord, to be called to the bosom of Your Church, I believe in all its dogmas, as I respect all its laws. You have spoken to us by the Church and I will always listen to her, as to the truth itself. I will always sacrifice to her my reason, my prejudices, my passions, my interests, and, if necessary, my life.

THE OFFERING OF THE SYMBOLS OF THE SACRIFICE.

Suscipe Sancte Pater.

Behold, Great God! who it is that approaches—the adorable Victim for the sins of the world.

O Holy Father, eternal and all-powerful God, behold every thing that can excite Your regard, and Your mercy.

Already, in the symbols which we present You, in the bread which we offer You, the matter of the sacrifice is prepared, the Victim draws nigh.

It is no longer Abraham arranging the pile, on which his son is to be consumed, and taking the knife into his hands. Figures and shadows have passed away.

Behold the true, the only sacrifice, that is worthy of Your acceptance. Receive it, O adorable Trinity, unto the odour of sweetness, or rather, as You cannot reject it, grant us, through its infinite merits, the abundance of Your heavenly graces. Come, O sanctifying Spirit! Descend, O incarnate Love! Come, O Divine Fire, and consume the Victim!

This is Your grand, Your glorious work, the incarnation of the word renewed. Bless, therefore, Your own work, in the sacrifice which we offer You. We offer You ourselves, with open hearts, and beseech You to

enkindle in them this Divine Fire, which will enable us to love without end, on earth and in heaven, a God who is here about to display one of the greatest miracles of His power, in order to shew us the prodigious extent of His love.

Lavabo !

Angels of Heaven ! who are about to assist the Divine Victim, that is going to be immolated for us, with what sentiments do you look upon sinners who come to this holy sacrifice, covered over with the leprosy of sin !

O Lord, purify me, one of the greatest of sinners, and cleanse my heart, that I may deserve to encompass with the innocent, Your holy altar, and to offer You this adorable sacrfice.

Secret Prayers.

I unite my intention, O Lord, with that of Your minister, who here offers his supplications in my behalf, and that of Your people. [illegible] the silence of my Saviour in His

passion, and through it I humbly beseech Him, to grant me a love of silence, and a holy discretion in all my words and conversation.

The Preface.

O Sovereign Lord, what am I going to behold!

All Your greatness concealed under the veils of bread and wine!

And whilst Your love for us ungrateful sinners, reduces you so low, the Heavens are astonished, the Angels tremble, the Seraphim cover their faces with their wings!

All the powers of the universe bow down, in adoration and praise, and with a thousand voices exalt Your infinite Majesty, which fills both heaven and earth!

Christian people! let us unite our voices to theirs, and publish to the whole world this sublime and eternal canticle, Holy, Holy, Holy! is the Powerful God of Armies! The heavens and the earth are filled with His glory. Let us bless Him that cometh in the name of the Lord, who is the Lord Himself!

THE ACTION OF THE SACRIFICE.

Te igitur.

Receive, O Great God, together with the adoration of all creatures, that of Your Blessed Son.

He is going to make You an offering of His life—the principal end of sacrifice. He is a God, who is about to acknowledge Your Supreme Being, Your absolute dominion.

This act of dependence, worthy of being made to You alone, was prepared before all ages. Nothing was ever to be compared to this August Victim, which you expected from all eternity. The moment it appeared, the ancient offerings of the blood of animals became an object of horror in Your sight. Behold the just Abel, or rather, the God of Abel, whose blood is about to flow for the sins of mankind.

Memento.

Through the infinite merits of this blood, I pray you, O Lord, for all the graces of which I stand in need.

[Here pause, and represent to God your spiritual wants, and the graces and virtues which you particularly require.]

Having prayed for myself, O Lord, I again present You the Blood of Your Son in behalf of Your entire Church, and all for whom I am bound to pray, through the relations of kindred, justice, gratitude, and charity. I also offer it for my enemies, whom, for Your sake, I most heartily forgive.

Communicantes.

O Glorious Elect of God! August Mary, Queen of Heaven! O ye choirs of Apostles and Martyrs, vouchsafe me the benefit of your intercession. Lend me your hearts, that I may be all on fire at this moment, when the Eternal Son of the Living God is going to come down from heaven!

Hanc igitur, &c.

Behold Him this moment! Behold this Eternal Word of God! Open wide, O ye gates of Glory, and permit the Just One to appear and descend!

O Heaven and Earth! be all attentive to

those miraculous words which are going to produce the Creator of time; and to place in the hands of man, Him, by whom all things were made! And You, O Holy Spirit! do You seize on all the powers of my soul, and make me here adore, admire, and love the Word made Flesh!

Elevation of the Host.

Eternal Son of the Living God! whom I here acknowledge really present, under the appearances of bread and wine that are now no more, I adore You with all the powers of my soul!

Prostrate with the Angels in the most profound reverence, I love You, O my Saviour, whom I now behold on the throne of Your love!

O dread Majesty! O infinite Mercy! save me—forgive me! Grant, that I may be never more separated from You.

Elevation of the Chalice.

Behold, O holy Father, this Blood of the just Abel, of your adorable Son, which is

presented to you for the purpose of disarming your justice.

If I deserve only your anger, do not at least turn away your face from this divine Lamb. Behold how He is immolated for me! Through this great price, and this powerful intercession, I confidently hope for mercy. This is the Blood that "pacifies all things in in heaven and on earth." O may it restore consolation and peace to my sinful soul!

As your Eternal Son, infinitely powerful and holy as Yourself is, here presented before Your eyes in a state of death for the sins of the whole world, I presume to unite with His merits, the sentiments of my sorrow, that with a contrite and humble heart I may share in Your mercies.

A Jesus sacrificed! a sinner humbled! This two-fold spectacle cannot fail, O Lord to excite your compassion, and to be much more pleasing in your sight than the sacrifices of Abraham and Melchisedech.

Memento, &c.

We present you, O Lord, the Blood of this

sacrificed Lamb, in behalf of our brethern of the Church suffering. You have said, O Lord, that sooner would the most tender mother forget the most beloved of her offspring, than that You would forget the children of your mercies. Behold them, O Lord, in Purgatory, suffering under the rigorous exercise of Your justice. It is true, that your justice must be satisfied; but the Victim which we here offer you for these holy souls is of priceless value. You love those souls, and they are in suffering. You love them, and they are sepated from you. You love them, and they love you in return. O eternal Beauty! listen to the voice of the Blood of Jesus Christ, and deliver them. Your justice will receive no injury, and Your love will be satisfied.

Pater Noster. Agnus Dei.

I know, O Lord, how essentially necessary prayer is for me; and that all things are promised to prayer. I also feel my many miseries which should form the subject of my prayer. But, alas! such is my misfortune that I do not wish to pray. I do not add good works to prayer. Nay, such is the

depth of my misery, that I do not wish to be heard in prayer, that I should even be extremely sorry if you granted all my requests, and destroyed within me the tyranny of my passions. Have I not reason then, O adorable Lamb, to repeat without ceasing this prayer at least. Take pity, O Lord, on this excess of my miseries: teach me how to pray: teach me how to act.

[Here we may prepare ourselves for a spiritual communion, if we be not to receive sacramentally.]

THE CONSUMMATION OF THE SACRIFICE.

Communion.

O Lord of love; you who burn with a desire of being united to your creatures, why cannot I daily live in such a manner, that every day I might have the happiness of receiving your adorable body? O make me worthy, at least, of desiring to receive you. Increase, and inflame this desire, and grant me grace to renew and satisfy it as frequently and as devoutly as possible.

Enter then into my soul, O divine Jesus! Come and be my consolation, my strength, and my support in this valley of tears, where

I mourn in exile from you. I sigh every moment for the bliss of being united to you, and for the holy and divine union of my heart with your most Sacred and Loving Heart. This will be a pledge of that eternal union to which you have invited all our hearts.

The last Prayers.

How many benefits, O Lord, have I received from you, and how much ingratitude have I not shewn you in return! What gratitude have I shewn for that singular predilection, by which I was called to the bosom of the true Church, and provided with such abundant means of salvation? Have I been the most faithful, as I have been one of the most favored of your children? Alas! the only return I make is by increasing the number of my sins, and renewing the contempt of your precious pardon, which I have so often received.

Nevertheless, O mercy of my God! you are not yet exhausted. You still await me, and invite me to return. You offer me the sacraments and a thousand means of grace.

As if dying once was not enough to satisfy your love, you renew for me, every day, the sacrifice of your death.

O ingenious love of my God! who can thank you, who can praise you, who can make you a suitable return?

Yourself alone, O Lord! can fulfil all my obligations, and you desire to fulfil them. You have fulfilled them in this Eucharistic Sacrifice. Accept then, O holy Father, this divine thanksgiving from Your Son. They are worthy of you. They are so great, so sublime and so infinite, that more worthy even with all your greatness, you could not expect nor receive. O may I never forget the extent of your mercies and your favours. May I always faithfully serve you, and may I love you now, and for ever. Amen.

INSTRUCTIONS

FOR THE EXACT PERFORMING

OF THE

NOVENA.

THOSE who perform the Novena are to observe these instructions upon all and each of the nine days. *First*, They are to endeavour to imitate some one of this Saint's virtues, by practising some exterior act or acts thereof: as for instance, his zeal, humility, patience, etc. *Secondly*, They are to do some work of mercy either spiritual or corporal, for the benefit of their neighbours; as giving alms, visiting the sick, or those who are in prison, comforting the afflicted, praying for the souls in purgatory, or for those that are in the state of mortal sin, etc. *Thirdly*, They are to offer up to this Saint some particular mortification, as fasting, wearing of haircloth, disciplining,

using themselves with less tenderness, etc. *Fourthly*, They are to curb their senses, their eyes and ears, and their tongues, endeavouring to avoid even the least of sins. *Fifthly*, They are to read some chapter or passage of the life of this Saint, or meditate awhile upon some one of his virtues, with an earnest desire to imitate them. *Sixthly*, They are to endeavour, for the glory of God, to excite some person to bear devotion to this Saint. *Seventhly*, It will be convenient they every day invoke the intercession of some one rank of the saints, as they do of the choir angels, to the end that their advocates and intercessors being multiplied, as the church expresses it, they may the more readily obtain what they ask. The classes of saints may be divided into patriarchs, prophets, apostles, martyrs, bishops, doctors, priests, religious, confessors, virgins and other saints in heaven. For the more effectual prevailing with St. Francis Xaverius, it will be convenient every day to make a special commemoration of St. Ignatius of Loyola, whom St. Francis Xaverius honoured, respected and loved, as his father, master, and superior.

Upon one of the nine days, the person performing this devotion must confess and communicate, making a most diligent preparation to please God and Saint Francis Xaverius for the more ready obtaining of the thing desired.

Such as cannot read, may cause another to read these prayers, they giving great attention to them, and offering them up to St. Francis; or instead thereof they may say ten times the *Lord's Prayer*, ten *Hail Mary's*, and ten times *Glory be to the Father, etc.*, in memory of the ten years that Saint Francis Xaverius spent in the Indies; begging of the Saint whatsoever they desire, and praying as he did for the conversion of infidels.

Though the most proper time for performing this Novena be from the fourth of March to the twelfth, which is the day of the canonization of St Francis Xaverius, yet it may be performed at any other time of the year.

How much the devotion of this Novena daily spreads is well known; on this account St. Francis had obtained favours for several persons, as they themselves testify. In the

year 1688 it was performed at Madrid, with extraordinary solemnity in the royal chapel of the palace, their catholic Majesties being every day there present.

THE FIRST DAY OF THE NOVENA.

The person performing this devotion kneeling before the altar or the image of St. Francis Xaverius, shall lift up his heart to God, and profoundly humbling himself in spirit, and offering up all his prayers, thoughts, and words to His glory, in honour of the Blessed Virgin Mary, St. Francis Xaverius and all the angels and saints in heaven, he shall make the sign of the cross, and say the following prayer.

O Lord Jesus Christ! true God and Man, my Creator and Redeemer, for thy sake alone and because I love thee above all things, I am sorry from the bottom of my heart for having offended thee; and I do firmly propose never to fall into sin again, to shun all occasions of offending thee, to confess my sins, and perform the penance that shall be enjoin-

ed me, and to make restitution and satisfaction wherever it shall be due from me. For the love of thee I forgive all my enemies; to thee I offer up my life, actions, and sufferings, in satisfaction for my sins; and since I humbly beg it of thee, I trust in thy goodness and infinite mercy, that thou wilt forgive me them through the merits of thy precious blood and passion, and wilt give me grace to amend my life and to persevere in thy service unto my death. Amen.

Most glorious St. Francis Xaverius! apostle of the Indies, if it be for the glory of God and to thy honour, that I obtain what I desire and beg, by performing this Novena; obtain for me this grace of our Lord, if not, guide my petition, and beg of our Lord for me, that which is most proper for his glory and the benefit of my soul.

O God, and Lord of the angels, whom thou dost entrust with the guardianship of men, I make thee an offering of all the merits of these heavenly spirits, and of those of thy servant Saint Francis Xaverius, who was called an angel for his purity, and because he preserved

men from many spiritual and corporal dangers. I beseech thee grant me that purity of soul and and body, which thou didst confer on this thy holy apostle, and that particular grace which I beg in this Novena, to thy greater honour and glory. Amen.

[*Here say thrice the Lord's Prayer and three Hail Mary's, and then the following prayer to St. Francis Xaverius.*]

Most holy father, St. Francis Xaverius! who receivest thy praises from the mouths of innocent children: I most humbly implore thy bountiful charity for the sake of the most precious blood of Jesus, and the immaculate conception of our blessed Lady Mother of God; to the end that thou mayest obtain of God's infinite goodness, that at the approach of my last hour, my heart may be separated and withdrawn from all worldly thoughts and distractions, and be fixed in the most ardent love of him and a vehement desire of a happy eternity; so that laying aside the multiplicity of earthly things which hitherto have perplexed me, I may most diligently seek and perfectly find that one thing which is necessary, which

is, to die and rest in peace under the protection of the most holy Virgin Mary, in the wounds of Jesus her most blessed son, in the sweet embraces of my God, and in thy presence, holy saint! through whose Intercession I hope to obtain his mercy. But yet, whilst it shall please the divine Providence to preserve my life, I beseech thee my most loving protector and most affectionate father, to obtain for me of his divine majesty, that I may live as I would have wished to have lived at the hour of my death, ever imitating thy virtues and fulfilling the most holy will of God; that so my temporal death may be to me a passage into life everlasting: I also beseech thee to obtain for me that which I ask in this Novena, if it be for the glory of God and the good of my soul. Amen.

[*In the next place, you are to ask of St. Francis Xaverius the particular favour you desire to obtain, heightening, as much as in you is, your confidence in him, with such words as your affectionate thoughts shall suggest, or with such aspirations as your devotion shall dictate.*—

Then the more to please this holy apostle, in imitation of him, say that prayer which he himself composed and used to say every day for the conversion of infidels, which is as follows.]

Eternal God! Creator of all things, remember that thou alone didst create the souls of infidels, framing them to thy own image and likeness: behold, O Lord, how to thy dishonour hell daily is replenished with them: remember, O Lord! thy only son Jesus Christ, who suffered for them, most bountifully shedding his precious blood; suffer not, O Lord! thy son and our Lord to be any longer despised by infidels; but rather, being appeased by the entreaties and prayers of thy elect, the saints, and of the church, the most blessed spouse of thy Son, vouchsafe to be mindful of thy mercy, and forgetting their idolatry and infidelity, cause them also to know him thou didst send, Jesus Christ, thy Son our Lord, who is our health, life, and resurrection, through whom we are made free and saved, to whom be all glory for ever. Amen.

Then conclude with the prayer proper to this saint.

Antiph. Well fare thee, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy Lord.

V. Our Lord hath guided the just man by right ways.

R. And hath shewed him the kingdom of God.

PRAYER.

O God! who wert pleased to reduce to the bosom of thy church the nations of the Indies, through the preaching and miracles of St. Francis Xaverius, mercifully grant us, that we may imitate his virtues, whose glorious merits we hold in veneration. Through Jesus Christ our Lord. Amen.

THE LITANY OF ST. FRANCIS XAVERIUS.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy upon us.
God the Son, Redeemer of the world, have mercy upon us.
God the Holy Ghost, have mercy upon us.
Holy Trinity one God, have mercy upon us.
Holy Mary, *Pray for us*
Holy Father Ignatius,
St. Francis Xaverius, most worthy son of St. Ignatius,
St. Francis Xaverius, apostle of the Indies,
St. Francis Xaverius, evangilizing peace,
St. Francis Xaverius, evangelizing all good,
Vessel of election, carrying the name of Jesus before the Gentiles.
Vessel full of divine grace.
Firmament of the oriental church,
Defender of the faith.

PRAY FOR US.

Enemy of Infidelity,
Preacher of evangilical truth,
Destroyer of idols,
Chosen instrument of the eternal Father, for the propagation of divine glory,
Faithful follower of Jesus Christ,
Trumpet of the Holy-Ghost,
Pillar of the Church of God,
Light of Infidels,
Master of the Faithful,
Mirror of true piety,
Guide in the way of virtue and perfection,
Pattern of apostolical spirit and sanctity,
Curer of the lame and blind,
Helper of those that suffer shipwreck,
Health of the sick,
Protector in time of plague, famine and war,
From whom the devils fly,
Whose power the sea and tempests obey,
Whose command the sea and all elements reverence,
Wonderful worker of miracles,
Refuge of the miserable,
Comforter of the afflicted,
Splendour of the east,
Tabernacle of incorruption,
Treasure of divine love,

PRAY FOR US.

Glory of the Society of Jesus,
Xaverius most poor,
Xaverius most chaste,
Xaverius most obedient,
Xaverius most humble,
Xaverius most desirous of the cross and labours of Christ,
Xaverius most zealous of God's glory and the good of souls,
Angel in life and manners,
Patriarch in affection and care of God's people,
Prophet in gift and spirit,
Apostle in dignity and merit,
Doctor of the Gentiles in all sorts of languages,
Martyr in desiring to die for Christ,
Confessor in virtue and profession of life,
Virgin in body and mind,
In whom we reverence through the divine goodness, the merits of all saints,
PRAY FOR US.

Lamb of God, who takest away the sins of the world, Spare us, O Lord.
Lamb of God, who takest away the sins of the world, Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, Have mercy upon us.
Christ, hear us.

Christ, graciously hear us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, &c.
V. Pray for us, St. Francis Xaverius.
R. That we may be made worthy of the promises of Christ.

LET US PRAY.

Lord God! who hast vouchsafed, by the preaching and miracles of St. Francis Xaverius, to join unto thy church the countries of the Indies, grant propitiously we beseech thee, that reverencing his glorious merits, we may also imitate his example. Through Christ, our Lord. Amen.

THE SECOND DAY.

Lord Jesus Christ, true God and man, &c. *as before on the first day.*

Most glorious St. Francis Xaverius. &c. *as the first day, and so on all the following days.*

A PRAYER FOR THIS DAY.

Lord God of the Archangels! whom thou dost intrust with the most weighty concerns

of thy glory, and the benefit of men, I offer up to thee the merits of these most diligent spirits and those of thy great servant St. Francis Xaverius whom thou madest the minister of thy glory, and to whom thou recommendest the spiritual welfare of innumerable souls. I beseech thee, grant that I may perform these duties which thy most holy and divine will hath imposed upon me, and also that I may obtain that particular grace which I beg of thee in this Novena, to thy greater honour and glory. Amen.

THE THIRD DAY.

Lord God of the Principalities! who according to the disposition of thy divine will, by means of angels and archangels, take care of the welfare of mankind, enlightening, instructing and governing them: I offer up to thee the merits of those most zealous spirits and those of thy servant St. Francis Xaverius, who enlightened and converted many kingdoms and provinces, and in them innumerable souls, not only by himself, but by his disciples and followers, instructing teaching and com-

manding. I beseech thee grant me the zeal of this holy apostle, and the particular petition I tender in this Novena to thy honour and glory. Amen.

THE FOURTH DAY.

Lord God of the Powers! who have a special prerogative to curb the infernal spirits: I offer up to thee the merits of these most potent spirits, and those of thy servant St. Francis Xaverius, to whom thou gavest singular power of expelling devils from bodies and souls. I beseech thee, grant me the grace to overcome all the temptations of the devil, and that which I beg of thee in this Novena, to thy greater honour and glory. Amen.

THE FIFTH DAY.

Lord God of the Virtues! by whose means thou workest miracles and prodigies peculiar to thy sovereign power: I offer up to thee the merits of those most stupendous spirits, and those of thy servant St. Francis Xaverius, whom thou madest a new Thaumaturgus, or worker of new and prodigious miracles, re-

newing in him the signs and wonders of the apostles, that he might discover the gospel to new nations. I beseech thee grant me that profound humility, wherewith St. Francis Xaverius amidst so many miracles sought thy glory, and not his own honour, as also that which I beg in this Novena, to thy greater honour and glory. Amen.

THE SIXTH DAY.

Lord God of the Dominations! which preside over all inferior spirits as ministers of thy providence, and submit themselves to thy will, being ever ready to fulfil it: I offer up to thee the merits of these excellent spirits and those of St. Francis Xaverius, who though superior to many, yet humbly submitted himself to all superiors, in them acknowledging thy Majesty, and readily fulfilling their commands. I beseech thee grant me a ready and perfect obedience to all my superiors, and that special petition which I make in this Novena, to thy greater honour and glory. Amen.

THE SEVENTH DAY.

Lord God of the Thrones! on whom thou reposest as on the seat of thy glory and throne of thy Majesty: I offer up to thee the merits of these supreme spirits and those of St. Francis Xaverius, that throne of thy glory, that vessel of election, to convey thy name to new nations, who denied himself to himself, and all worldly things, casting them out of his heart, that those alone might possess it. I beseech thee, grant that I may despise all worldly things, and rest in thee alone; grant me also the petition I make in this Novena, to thy greater honour and glory. Amen.

THE EIGHTH DAY.

Lord God of the Cherubims! who are adorned with most perfect wisdom: I offer up to thee the merits of these most intelligent spirits, and those of thy servant St. Francis Xaverius, whom thou didst grace with supereminent wisdom, and to whom thou didst reveal most profound secrets, that he might teach thy law to many people and nations. I

beseech thee, grant that I may learn to fear and please thee, which is true wisdom; and that by word and example I may teach others to keep thy commandments, and that thou wilt also grant me the favour I beg in this Novena, to thy greater honour and glory. Amen.

THE NINTH DAY.

Lord God of the Seraphims! who are inflamed with the most ardent love of thee: I offer up to thee the merits of these most fervent spirits, and those of thy servant St. Francis Xaverius, who like a Seraphim, was inflamed with thy love, conquering innumerable hardships and dangers of his life, to please thee and to make those know and love thee, who before offended thee, and knew thee not. I beseech thee, grant that I may love thee, my only God and Lord, and endeavour to bring all men to the knowledge and love of thee, and also that thou wilt grant me that which I ask in this Novena, to thy greater honour and glory. Amen.

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SHORT INSTRUCTIONS
ON THE
CONFRATERNITY of the SCAPULAR.

(*Translated from Mgr. Bouvier's "Treatise on Indulgences."*)

It is generally admitted that this pious sodality owes its origin to Saint Simon Stoch, a native of England, and a Carmelite friar of eminent piety, who was elected general of his order in 1245. The Blessed Virgin appeared to him in a vision, and presented him with a scapular, which remained in his possession as a proof of his vision; and which was to be a model for the Scapulars to be ever after worn by all the children of Mount-Carmel, as a badge of the Blessed Virgin's special favour. The celebrated Doctor Launoy, endeavoured to overthrow the truth of this vision in a dissertation published in 1653, arguing mainly on the ground that Ecclesiastical writers were silent on that head. Bene-

dict XIV, refuted the Doctor in his work on the Canonization of saints (*vol.* I. *part* 2, *chap.* 9.) ; and in his treatise on Festivals. (*Book* 2. *chap.* 6), he looks upon the aforesaid vision as an indubitable fact.

The institution of this Confraternity, does, in all probability, date from the time of Saint Simon Stoch ; and it is now a settled point, that no Catholic can doubt of its existence, nor of its canonical authenticity, nor of the indulgences granted to it ; it is also incontrovertibly certain that, the feast and office of Our Lady of Mount-Carmel, have been lawfully established and approved of by the Roman Pontiffs, as demonstrated by the same Benedict XIV, in the same chapter of his *Treatise on Festivals.*

Clement VIII, in a constitution of the 13th Nov., 1600, granted to the General of the Carmelites, the power of establishing, in all places according to his own judgment, and to the ordinary ecclesiastical rules, the confraternity of Mount-Carmel ; to admit thereto, by himself, or by his delegates, all secular persons, and to regulate and determine the pious exercises to be followed.

INDULGENCES ATTACHED TO THE CONFRATERNITY.

Paul V., in his briefs of the 30th October 1606, 31st August 1609 and the 19th July 1614, has granted the following indulgences to the members of the Confraternity :—

1o. On the day of reception into the order, a plenary indulgence, on condition that they shall have confessed their sins and received Holy Communion, and that they shall pray according to the intentions of the Sovereign Pontiff.

2o. A plenary indulgence, on the same conditions, on the Festival of Our Lady of Mount-Carmel, which falls on the 16th of July.

N. B. Benedict the XIV., in 1752, extends the privilege of gaining this indulgence to every day during the Octave of this Festival in favour of those who cannot gain it on the day itself.

3o. A plenary indulgence at the hour of death, to all the members who pronounce in their hearts, if not with their lips, the holy name of Jesus.

4o. A plenary indulgence to the members who assist at the procession that is made on one Sunday of each month, with the permission of the Ecclesiastical Superior.

5o. Clement X., in his brief *Commissa nobis*, of the 8th May 1673, grants the privilege of gaining the last-mentioned indulgence to all those, whom sickness, infirmity or any other reasonable cause might prevent from assisting at this procession, provided they visit with devotion the Chapel of the Confraternity; or if they should be in the possibility of visiting it as prisoners, travellers, pilgrims, sailors, &c,—the indulgence can be gained by reciting the office of the Blessed Virgin, or by saying 50 times *Our Father and Hail Mary*, with an act of contrition and the resolution of going to confession and communion at the earliest opportunity.

Religious who have not the Confraternity in the Chapel or Churches of their Monasteries, can gain the same indulgence, by reciting, in common or in private the Litanies of the saints, and by fulfilling the other conditions prescribed by Paul V.

6o. Five years and five quarantines to those who wearing the scapular, receive the Holy Sacrament once in the month, and pray for the ordinary intentions.

7o. Three years and three quarantines, to those who do the same on the festivals of the Blessed Virgin Mary.

8o. Five years and five quarantines, to those who accompany the Holy Viaticum, when it is carried to the sick, and who pray for them.

9o. An indulgence of three hundred days, to those who abstain from flesh meat on Wednesdays and Saturdays.

10o. An indulgence of forty days, to those who recite every day seven times *Our Father* and *Hail Mary*, in honour of the Blessed Virgin.

11o. One hundred days to those who accompany to the place of burial the body of any person, whether the deceased had been a member of the Confraternity or not.

12o. One hundred days to those who recite with devotion the office of the Blessed Virgin Mary.

13o. One hundred days, for every member who assists devoutly at the Mass or the other pious exercises that take place in the Chapel of the Confraternity; the same indulgence, every time they lodge or assist the poor in their necessities, or perform any other act of charity, &c.

By a Constitution of Clement X., of the 2nd January 1672, all indulgences are made applicable to the souls of purgatory.

CONDITIONS OF ADMISSION INTO THE CONFRATERNITY.

Three things are essentially required in order to belong to the Confraternity, and to have a right to participate in the aforesaid indulgences. 1o. To receive the scapular from the hands of a Priest authorised to give it; 2o. To wear it habitually; 3o. To be inscribed on the register destined for that purpose, and authorized by special permission. The omission of any one of these three conditions might be an obstacle to the obtaining any of the indulgences, as well as to the special protection of the Blessed Virgin attached to the scapular.

OBLIGATIONS OF THE MEMBERS OF THE CONFRATERNITY.

Nothing more is requisite than the three conditions mentioned in the last paragraph. The Bulls of the Sovereign Pontiffs prescribe no daily prayers, nor practice; nevertheless it is the universal custom among the members of the sodality to say every day some vocal prayers, in honour of the Blessed Virgin, such as the Litany of *Loretto*, the *Anthem*, "Hail Holy Queen," seven times *Our Father*, *Hail Mary, and Glory be to the Father &c.*, or a few decades of the beads.

As for the privileges of the *Sabbatine Bull*, in which it is stated that the Blessed Virgin Mary, would deliver from the pains of purgatory, on the first Saturday after their death, the souls of such members of the Confraternity as would have lead a christian life upon earth; the members who would wish to enjoy this privilege, are to say daily seven times *Our Father and Hail Mary*, to abstain from flesh meat on *Wednesday* and *Saturday* or to double these prayers, or to say the little office of the Blessed Virgin Mary; or the Canonical Office.

And it must be remembered that those who neglect the privileges of the Sabbatine Bull, are not on that account, deprived of any of the other indulgences conferred on the Confraternity.

FORMULA,

AD BENEDICENDUM ET CONFERENDUM

PARVUM HABITUM B. V. M.

Mutetur genus et numerus pro sexu et numero recipientium.

Genuflexo ad altare recipiente, Sacerdos conversus ad eum. dicat :

Suscepimus, Deus misericordiam tuam, in medio templi tui, Secundum nomen tuum, Deus, sic et laus tua in fines terræ ; justitia plena est dextera tua.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster.

V. Et ne nos inducas in tentationem. R. Sed libera nos a malo.

V. Salvum fac servum tuum. R. Deus meus, sperantem in te.

V. Mitte ei, Domine, auxilium de sancto. R. Et de Sion tuere eum.

V. Nihil proficiat inimicus in eo. R. Et filius iniquitatis non apponat nocere ei.

V. Domine, exaudi orationem meam. R. Et clamor meus ad te veniat.

V. Dominus vobiscum. R. Et cum spiritu tuo.

Suscipiat te Christus in numero fidelium suorum, et nos licet indigni suscipimus in orationibus nostris. Concedat tibi Deus per Unigenitum suum mediatorem Dei et hominum, tempus bene vivendi, locum bene agendi, constantiam bene perseverandi, et ad æternæ vitæ hæredatem feliciter perveniendi. Et sicut nos hodie fraterna charitas spiritualiter jungit in terris, ita divina pietas, quæ dilectionis est auctrix et amatrix, nos cum fidelibus suis conjungere dignetur in cœlis. Per eum Christum Dominum nostrum. R. Amen.

Oremus.

Adesto, Domine, supplicationibus nostris, et hunc famulum tuum, quem in tuo sancto nomine ad participationem omnium bonorum spiritualium, et, fraternitatem recipimus hujus sacræ religionis, beatæ genitrici tuæ Virgini Mariæ specialiter dedicatæ, bene † dicere dig-

neris, et præsta, ut, te largiente, devotus in Ecclesia persistere valeat cum augmento Virtutum, atque suffragiis hujusmodi sacri-Ordinis adjutus vitam percipere mereatur æternam. Per Christum Dominum nostrum. R. Amen.

Deinde conversus ad habitum in altari repositum, dicat:

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine Deus virtutum, converte nos. R. Et ostende faciem tuam, et salvi erimus.

V. Domine, exaudi orationem meam. a. Et clamor meus ad te veniat.

V. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Suppliciter te, Domine, rogamus, ut super hunc habitum servo tuo imponendum, bene † dictio tua benigna descendat, ut sit bene † dictus, atque divina virtute procul pellantur hostium nostrorum visibillium et invisibilium tela nequissima.

Oremus.

Caput omnium fidelium Deus, et humani generis Salvator, hunc habitum, quem propter tuum, tuæque genitricis Virginis Mariæ de Monte Carmeli, amorem atqua devotionem, servus tuus est delaturus, dexterâ tuâ sancti † fica ; et hoc, quod per illum mysticè datur intelligi, tuà semper custodiâ corpore et animâ servetur, et ad remunerationem perpetuam cum Sanctis omnibus felicissimè purducatur : Qui vivis et regnas in saecula saeculorum. R. Amen.

Oremus.

Creator, conservator et salvator omnium, largitor humanæ salutis Deus, et datur gratiæ spiritualis bene † dictionem tuam super hunc habitum immitte, ut qui eum gestaverit, coelesti virtute munitus, fidem integram, spem firmam, et charitatem desideratam teneat, et à te nunquam separari permittas : Qui vivis et regnas in saecula saeculorum. R. Amen.

Anquâ benedictâ habitum aspergit, eumque recipienti imponit dicens :

Accipe, vir devote, hunc habitum benedictum, precans sanctissimma Virginem, ut ejus

meritis illum perferas sino macula, et te ab omni adversitate defendat, atque ad vitam perducat aeternam.

Postea addit.

Ego ex potestate mihi tradita et concessa, suscipio ac recipio te ad participationem omnium orationum, disciplinarum precum, suffragiorum, eleemosynarum, jejuniorum, vigiliarum, Missarum Horarum Canonicarum, ac cæterorum bonorum spirituallum, quæ passim die noctuque (cooperante misericordia Jesu Ghristi) a Religiosis otius nostræ sacræ Religionis peraguntur. In nomine Patris, et filii. et Spiritus sancti. R. Amen.

Tum signo crucis Confratrem benedicit dicens:

Bene † dicat te Conditor coeli et terræ, Deus omnipotens qui te eligere dignatus est ad beatissimæ Virginis Mariæ de Monte Carmeli societatem et confraternitatem; quam precamur, ut in hora obitus tui conterat caput serpentis, qui tibi est adversarius, et tandem tanquam victor palmam et coronam sempiternæ hæreditatis consequaris. Per Christum Dominum. R. Amen.

Denique illum aqua benedicta aspergit, nomenque ejus in codice inscribit.

AD VESPERAS.

Deus in adjutorium meum intende i Domine, ad adjuvandum me festina. Gloria Patri, et Filio, et Spiritui Sancto; Sicut erat, in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Psalmus 109.

Dixit Dominus Domino meo : sede à dextris meis.

Donec ponan inimicos tuos; scabllum pedume tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion ; dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum : ex utero ante luciferum genui te.

Juravit Dominus et non pœnetebit eum : tu es sacerdos in æternum secundùm ordinem Melchisedech.

Dominus à dextris tuis : confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas : conquassabit capita in terrâ multorum.

De torrente in viâ bibet : propterea exaltabit caput. Gloria Patri, etc.

Psalmus 110.

Confitebor tibi, Domine, in toto corde meo : in concilio justorum et congregatione.

Magna opera Domini : exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus : et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus ; escam dedit timentibus se.

Memor erit in sæculum testamenti sui : virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium : opera manuum ejus, veritas et judicium.

Fidelia omnia mandata ejus ; comfirmata in sæculum sæculi, facta in veritate et æquitate.

Redemptionem misit populo suo : mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus : initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : laudatio ejus manet in sæculum sæculi. Gloria Patri. etc.

Psalmus 111.

Beatus vir qui timet Dominum : in mandatis ejus volet nimis.

Potens in terrâ erit sĕmen ejus : generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus : et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : miesricors, et miserator, et justus.

Jucundus homo qui miseratur et commodat, disponet sermones suos in judicio : quia in æternum non commovebitur.

In memoriâ æternâ erit justus: ab auditione malâ non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despeciat inimicos suos.

Dispersit, ded[illegible] pauperibus: justitia ejus manet in sæculu[illegible] cornu ejus exaltabitur in gloriâ.

Peccator videbi[illegible] irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit. Gloria Patri, etc.

Psalmus 112.

Laudate, pueri, Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

A solus ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: et humilia respicit in cœlo et in terrâ?

Suscitans à terrâ inopem: et de stercore erigens pauperem.

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantum. Gloria Patri, etc.

Pslamus 113.

In exitu Israel de Ægyto.: domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus : Israel potestas ejus.

Mare vidit et fugit : Jordanis conversus est retrorsùm.

Montes exultaverunt ut arietes : et colles sicut agni ovium.

Quid est tibi, mare quod fugisti : et tu, Jordanis, quia conversus es retrorsùm ?

Montes exultastis sicut arietes : et colles sicut agni ovium ?

A facie Domini mota est terrâ : à facie Dei Jacob.

Qui convertit petram in stagna aquarum : et rupem in fontes aquarum.

Non nobis Domine, non nobis : sed nomini tuo da gloriam.

Super misericordiâ tuâ et veritate tua : ne quando dicant gentes : Ubi es Deus eorum ?

Deus autem noster in cœlo omnia quæcumque voluit, fecit.

Simulachra gentium argentum et aurum : opera manuum hominum.

Os habent et non loquentur : oculos habent et non videbunt.

Aures habent et non audient : nares labent, et non odorabunt.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt : non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea : et omnes qui confidunt in eis.

Domus Israel speravit in Domino : adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.

Qui timent Dominum speraverunt in Domino: adjutor eorum et protector eorum est.

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron,

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

Adjiciat Dominus super vos; super vos, et super filios vestros.

Benedicti vos à Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

Gloria Patri, etc.

Psalmus 116.

Laudate Dominum, omnes gentes: laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus; et veritas Domini manet in æternum.

Gloria Patri, et Filio, etc.

Magnificat.

Magnificat: anima mea Dominum.

Et exultavit spiritus meus: in Deo salutar meo.

Quia respexit humilitatem ancillæ suæ ecce-nim ex hoc beatem me dicent omnes generationes.

Quia fecit mihi magnam qui potens est: et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad Patres nostros: Abraham et semini ejus in sæcula.

Gloria Patri, etc.

FINIS.

With the approbation of His Lordship the Bishop of Quebec, the undersigned have published this edition of "THE WAY OF THE CROSS."

E. HORAN & CULLEN.

Quebec, 5th Jany. 1844.

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